

COMPENDIOUS SYRIAC GRAMMAR.

COMPENDIOUS SYRIAC GRAMMAR

BY

THEODOR NÖLDEKE

PROFESSOR OF ORIENTAL LANGUAGES, UNIVERSITY OF STRASSBURG.

WITH A TABLE OF CHARACTERS

BY

JULIUS EUTING.

TRANSLATED

(WITH THE SANCTION OF THE AUTHOR)

FROM THE SECOND AND IMPROVED GERMAN EDITION

BY

JAMES A. CRICHTON, D.D.



LONDON:

WILLIAMS & NORGATE, 14 HENRIETTA STREET, COVENT GARDEN
1904.

PRINTED BY W. DRUGULIN, LEIPZIG (GERMANY).

TRANSLATOR'S PREFATORY NOTE.

It appears desirable that the leading modern grammars of the four best-known Semitic languages, in their classical forms, should be readily accessible to English-speaking students. And in this connection, probably few competent judges will dispute the claims of the following treatises to be regarded as authoritative and leading, viz:—Wright's Arabic Grammar (as revised by Robertson Smith and De Goeje); Kautzsch's Gesenius' Hebrew Grammar; Nöldeke's Syriac Grammar; and Dillmann's Ethiopic Grammar. Of these the first two already exist in English, Wright's work having been in that form from the outset, at least under his own name, and Kautzsch's Gesenius' having been presented in a similar form a few years ago, in Collins and Cowley's excellent translation. The grammars of Nöldeke and Dillmann, however, have not hitherto appeared in English, although their pre-eminent position in their respective departments of Semitic philology is perhaps even less open to challenge, than that of the other two. It is to supply this want in the educational apparatus available for English students, so far at least as Nöldeke's Grammar is concerned, that the present translation has been attempted.

Of course it may be said, that students of Syriac will in all likelihood be sufficiently well acquainted with German, to be able to consult the original for themselves. I trust that such is the case; but those students and scholars amongst us, who are most familiar with German, will probably be the first to welcome a translation of such a work, if only it has been executed with reasonable fidelity and care. There are obvious advantages in an English version for an English eye, however accomplished

a linguist its owner may be. At all events it is in that belief, and with no other desire than to do something for this branch of study, that I have ventured upon the present edition.

No attempt has been made to alter in any way either the substance or the arrangement of the Grammar. Citations, it is true, have been again verified, and slight errors here and there have been tacitly corrected. To facilitate reference, not only has the very full Table of Contents been set in its usual place, but its items have also been applied throughout the book, in the form of rubrics to the several sections. With a similar design an Index of Passages, wanting in the original, has been drawn up and placed at the end of the volume.

Among other friends who have been helpful towards the preparation of this version, I have specially to thank Professor Robertson of Glasgow University, for much kindly encouragement and wise counsel. Above all I must express my deep indebtedness to the distinguished author himself, Professor Nöldeke, for the unfailing courtesy and unwearied patience with which he lent his invaluable guidance and assistance, as the proof-sheets passed through his hands. Thanks are also due to Herr W. Drugulin and his staff, for again encountering, with a very considerable measure of success, the typographical difficulties, which a work of this nature must present.

JAMES A. CRICHTON.

PREFACE TO THE FIRST EDITION.⁽¹⁾

This book does not claim to be in any respect a *complete* Syriac Grammar. It is true that with the material at my disposal I might have added very considerably to not a few sections; but any treatment of grammatical phenomena which aimed at completeness in every detail required quite other manuscript studies, than were at all open to me. Practical considerations too imposed a severe limitation. I trust however, that even within restricted limits, I have succeeded in producing something which may be of use.

I have taken my material from the best sources within reach, entirely disregarding Amira and the other Maronites. Besides the Jacobite and Nestorian grammarians and lexicographers now in print, I have made use of Severus of St. Mattheus (usually, but incorrectly, styled “of Tekrit”) as he appears in the Göttingen manuscript. The Directorate of the Göttingen Library, with their accustomed liberality, farther sent me, at my request, from their manuscript treasures, the large grammar of Barhebraeus together with his *Scholia*; and, with no less readiness, the Library-Directorate of Gotha sent me the Vocabulary of Elias of Nisibis. These manuscripts yielded produce of many kinds. It would have been an invaluable assistance to me, if I had had before me the *Masoretic* tradition of the Syrians, with some degree of completeness. Of this, however, I had at command at first—in addition to the epitomes which are found in printed works—only a few extracts, which

(¹) Somewhat shortened at the close.—The first edition (1880) was dedicated to J. P. N. Land (Died 30. Ap. 1897).

I had myself noted down in earlier years, from the well-known Nestorian Masora of the year 899 (Wright's Catalogue 101 *sqq.*) and from the London "Qarqafic" manuscripts (Rosen-Forsshall 62 *sqq.*; Wright 108 *sqq.*). The deficiency was made up, at least to some extent, by the amiability of Wright, Zotenberg and Guidi, who—in answer to a host of questions about the mode of writing this or that word in the Masoretic manuscripts in London, Paris and Rome—furnished me with information which in many cases had been gained only after prolonged search. A careful collation of the entire Masoretic material, allowing for the chance mistakes of individual scribes, especially if it were accompanied by an attentive observation of good, vocalised manuscripts of the Bible, would let us know pretty accurately and fully how the Jacobites on the one hand, and the Nestorians on the other, were wont to pronounce Syriac in the Church use. Any point in which these two traditions are found to be in agreement must have been in use prior to the separation of the two Churches, that is, at the latest, in the 5th century. Although in the recitative of the Church Service there was doubtless a good deal of artificiality, yet we have in it a reflex at least of the living speech. The Grammar of Jacob of Edessa (*circa* 700) is unfortunately lost, all but a few fragments. What the later systematisers give, has, generally speaking, no more authority than can be traced to the Church tradition. Even the observant Barhebraeus, towering as he truly does by a head and shoulders over the rest of his countrymen, has not always surveyed this tradition completely, while sometimes he explains it incorrectly. Now and then too, following mere analogy, he presents forms which can with difficulty be authenticated in the genuine speech. Accordingly if here and there I do not notice Barhebraeus' data, I trust it will not be attributed to a want of acquaintance with them on my part. Still less could editions like Bernstein's "Johannes", or Joseph David's "Psalter" (Mosul 1877)—which unfortunately gives an "improved" text of the Peshitā—constitute an absolute authority for me, although I am greatly indebted to them. I need hardly mention that in the matter of vocalisation I have made large use of the well-known complete editions of the Old Testament and the New Testament, and of both the Nestorian

and the Jacobite-Maronite tradition. In this process, however, I have endeavoured to observe a due spirit of caution. Even the examination of the metrical conditions found in the old "poets" (*sit venia verbo!*) has not been without results for determining grammatical forms.

Still, even when all authoritative sources have been disclosed, a good deal will continue to be obscure in the Phonology and Morphology of Syriac, as it is only for the Bible and a few ecclesiastical writings that an accurate tradition of the pronunciation exists. So much the less will the expert be disposed to find fault with me, for having left here and there, upon occasion, a mark of interrogation.

As regards the *Orthography* of the consonantal writing, we are very favourably situated at the present time, when a long series of texts reproduces for us with accuracy the style of writing followed in manuscripts, from the 5th century onwards.

The *Syntax* I have based wholly upon original authors belonging to the age in which Syriac was an absolutely living speech. I have relied specially upon prose works, and among the poets I have given preference to those who write a simple style. Only a very few of my supporting-passages come down as far as the 7th century: the others range from the 2nd to the 6th. To bring in Barhebraeus or Ebedjesu for the illustration of the Syntax, is much the same as if one sought to employ Laurentius Valla, or Muretus, as an authority for *original* Latin. All the examples I have myself collected, with the exception of about a dozen. Naturally I have made much less use of strongly Graecising writings, than of those which adhere to a genuine Aramaic style. From the ancient versions of the Bible I have, without farther remark, adduced such passages only as are free from Hebraisms and Graecisms. Looking to the great influence of the Peshitā on the style of all subsequent writings, I might perhaps have gone somewhat farther in quoting from it. All the citations from the O. T. I have verified in Ceriani's edition, so far as it has proceeded. Other translations from the Greek I have used only very exceptionally,—in fact almost never except to illustrate certain Graecisms which were in favour. No doubt even the best original writings in Syriac give evidence of the strong influence of Greek Syntax; but, on

the other hand, everything is not immediately to be regarded as a Graecism, which looks like one. The Greek idiom exercised its influence with all the greater force and effect, precisely at those points where Syriac itself exhibited analogous phenomena.

Although, in the composition of this book, I have continually kept an eye upon kindred dialects and languages, I have nevertheless refrained almost wholly from remarks which touch upon Comparative Grammar. Not a few observations of that character, however, will be found in my "Grammar of the New-Syriac Language" (Leipzig 1868) and my "Mandaean Grammar" (Halle 1876). Here and there, besides, I have tacitly rectified a few things which I had said in those works. The great resemblance of Syriac to Hebrew—and that especially in Syntax—will, I hope, be brought into clearer light than heretofore, by the mere description of the language given in this book. A similar remark may be made with regard to special points of contact in the case of Syriac and Arabic.

I have been obliged to avoid almost entirely any reference to my authorities in the Phonology and the Morphology. I have also refrained from quoting the works of modern scholars. A brief manual cannot well separate between widely-known facts and special stores either of others or of one's own. But yet I do not mean to miss this opportunity of referring to the fact, that I am peculiarly indebted to Prof. G. Hoffmann's essay, contained in ZDMG XXXII, 738 *sqq.*, even as I am farther under deep obligation to this dear friend of mine, for many an epistolary communication and encouragement, with reference to the present work. Prof. Hoffmann also enabled me to make some use, at least for the Syntax, of his edition of the Julianus-Romance (Leyden 1880) before it was given to the public. Unfortunately it was then too late to permit my utilising that story still more thoroughly. I have farther expressly to declare my adherence to the conception of the roots ܐܝ and ܥܝ, which Prof. August Müller has set forth in ZDMG XXIII, 698 *sqq.*, and which Prof. Stade coincidently follows in his Heb. Gramm., although I am not blind to the difficulties which cling even to that theory.

As I wished to avoid extreme prolixity, I was obliged to seek for some adjustment between the two systems of vowel-marking. Whoever weighs the practical difficulties, and particularly the typographical difficulties, will, I trust, find the plan which I have adopted here, to be fairly suitable, although I cannot myself regard it as entirely satisfactory. In the latter part of the Syntax I have made an attempt to employ the One-point System, occasionally introducing the Two-point System, and applying proper Vowel-signs only where they seemed to be required in order to ensure clearness. That attempt was bound to show a certain amount of arbitrariness and vacillation. The reader may always reflect, that in many cases different ways of marking have prevailed according to place and time, and that very seldom indeed does an old manuscript, which employs the points with any degree of fulness, continue to be perfectly consistent in this matter. As regards the carrying-out of this marking, I must apologise for the circumstance that the points are not of the same size throughout: distance from the place of printing made it difficult to correct this slight inequality.

The division into *paragraphs* aims in nowise at logical consistency: still less is this to be looked for in the process of subdivision which has been applied to not a few of the paragraphs. In every case my sole concern was to break up the subject-matter into comparatively small sections, so as to facilitate the survey and the reference from one passage to another.

I take for granted in those who mean to use this Grammar some acquaintance at least with Hebrew. Whoever desires to learn Syriac from it, without the help of a teacher, will do well to impress upon his memory at first merely the fundamental characteristics of the Orthography, the Pronouns, something of the Flexion of the Nouns, the Paradigm of the Strong Verb, and the most important deviations of the Weak Verbs, — as also to acquire some acquaintance with the attachment of the Pronominal Suffixes. Then let him read easy, vocalised texts, next, extracts from the Bible, as they are to be found, for example, in Rödiger's "Chrestomathia"—a compilation to be highly commended even on other grounds. The learner may at first pass many difficulties

by, but in time he should with increasing care try to find out in the Grammar the explanation of anything which may arrest his attention. If, at a later stage, he goes systematically over the whole of the Grammar, including the Syntax, there will no longer be so much that is strange in appearance to him. And even to a teacher—dealing with beginners in Syriac, or any other Semitic language, who already understand something of Hebrew—an analogous procedure may be recommended. Familiarity with the Nestorian punctuation will be gained most readily from Urmia- [and New York-] editions of the Bible, although these do not give the system in completeness—doubtless for typographical reasons—and, besides, are not free from mistakes.

The Table of Characters, from Euting's master-hand, will suffice to exhibit the development of the Aramaic Character, at least in several of its leading types, from its earliest form up to the oldest Estrangelo, and the farther development of this last, up to the more modern script.

In conclusion I beg once more to tender an emphatic expression of my warmest thanks to the Library-Authorities, as well as to the personal friends, who have been helpful to me in the composition of this book.

Strassburg i. E. 30th Sept., 1880.

TH. NÖLDEKE.

PREFACE TO THE SECOND EDITION.⁽¹⁾

Although I did not reckon upon the necessity arising during my lifetime for a new edition of the Syriac Grammar, I still have continued to note down in my own copy—following my general practice—many additions and improvements. A good deal of this material, accordingly, I was able to devote to the new edition. Amongst other things, I have compared the citations already given from the Life of Simeon Stylites, with a transcript of the London Codex lent me by Prof. Kleyn of Utrecht, now deceased. It would appear however, that the Vatican text is upon the whole nearer the original, than the one in the British Museum.

I have endeavoured to introduce a considerable number of improvements in points of detail, but I have abstained from radical alterations except in a very few cases. In the Syntax I have added to the number of the examples. The Syriac Bible has been more largely drawn upon than in the former edition, particularly as regards the Gospels, and especially the Synoptic Gospels. These last exhibit almost invariably an exceedingly flowing, idiomatic style of Syriac, which upon the whole reads better than the Semitic Greek of the original. This feature comes into still stronger relief in the more ancient form of the text—as contained in C. (*Curetonianus*) and S. (*Sinaiticus*)—than in our usual text P. (*Peshitā*). The Syriac Old Testament frequently approximates the original Hebrew text too closely; and, precisely because of the intimate relationship of the languages, we sometimes find ourselves at a loss as to whether the verbal reproduction is still in conformity with the true

(1) [This edition in the original is dedicated to Prof. Guidi].

Syriac idiom, or is really a Hebraism. It should farther be noticed, that the genuine Syriac Canon is of much less compass than that of the Western Churches, and lacks, for instance, the Book of Esther and the Chronicles. The punctuation, therefore, of these last books in the Urmia edition, is of more slender authority than that of the others, which reproduces an ancient and established tradition, although it is not free from mistakes.

Many Syriac words, of which the form is not in keeping with the rules of Aramaic, have been proved now to be loan-words from the Assyrian. I have frequently drawn attention to such strangers. In this matter I follow Jensen's data in Brockelmann's Syriac Lexicon, and partly, direct communications from Jensen himself, as well as Delitzsch's Assyrian Dictionary. In the case of some words however, which are now indeed looked upon as being borrowed from the Assyrian, it is perhaps a matter of doubt whether the supposed borrower may not be the lender, or whether the words concerned may not be part of a common stock.

I have increased the number of references from one paragraph to another, but the order of these paragraphs remains the same. As the figures indicating that order have not been altered, quotations made in accordance with the paragraphs of the old edition are suitable also for the new. The few additional paragraphs which have been introduced, bear severally the number of the one which immediately precedes, a *b* being attached thereto.

The new edition has received much benefit from the discussion of the first by Prof. G. Hoffmann in the "Lit. Centralblatt" of 4th March, 1882,—as well as from other printed and written notices from his hand.

The late Prof. Bensley, as well as Dr. J. O. Knudson and Dr. H. Schulthess farther earned my gratitude by pointing out various inaccuracies, particularly errors of the press. And after all, in preparing the second edition, I came upon a few more blunders, some of them rather serious. If, as I venture to hope, the new form of the book should turn out to be tolerably free from annoying mistakes of the press, this is due very especially—seconded by the dexterity of the compositor—to the

careful first correction of proofs, undertaken by Dr. Chamizer, the director of the printing house of W. Drugulin.

The abbreviations which I have adopted are for the most part clear enough in themselves. Besides those which have already been mentioned as indicating the three Texts of the Gospels, viz. P. C. and S. the following perhaps should be noticed:—

Addai = The Doctrine of Addai, The Apostle (ed. by G. Phillips).

Aphr. = The Homilies of Aphraates (ed. by W. Wright).

Anc. Doc. = Ancient Syriac Documents (collected and edited by W. Cureton, with a preface by W. Wright).

Apost. Apocr. = Apocryphal Acts of the Apostles. Vol. I (ed. by W. Wright).

Barh. = Barhebraeus.

Ephr. = S. Ephraem Syri Opera (Roman edition).

Ephr. Nis. = S. Ephraemi Syri Carmina Nisibena (ed. by G. Bickell).

Isaac = Isaaci Antiocheni Opera (ed. by G. Bickell).

Jac. Ed. = Jacob of Edessa.

Jac. Sar. = Jacob of Sarūg.

John Eph. = The Third Part of the Ecclesiastical History of John, Bishop of Ephesus (ed. by W. Cureton).

Joseph = Histoire complète de Joseph, par St. Ephraem[?] ed. by Paul Bedjan, 2. ed. Paris 1891).

Jos. Styl. = The Chronicle of Joshua, The Stylite (ed. by W. Wright). [wrongly attributed to Joshua.]

Jul. = Julianos der Abtrünnige (ed. by J. G. E. Hoffmann).

Land = Anecdota Syriaca (ed. by J. P. N. Land).

Mart. = Acta Martyrum Orientalium et Occidentalium (ed. by Steph. Ev. Assemanus).

Moes. = Monumenta Syriaca ex Rom. codd. Collecta (ed. by G. Moesinger).

Ov. = S. Ephraemi Syri, Rabulae Episcopi Edesseni, Balaei Aliorumque Opera Selecta (ed. by J. Jos. Overbeck).

Sim. = Life of St. Simeon Stylites,—in the 2nd Volume of the *Acta Martyrum* (ed. by Steph. Ev. Assemanus).

Spic. = *Spicilegium Syriacum* (ed. by W. Cureton).

Of Syriac abbreviations note '𐤀𐤍 = ܐܡܢ "and the rest" = &c.

Strassburg i. E. August 1898.

TH. NÖLDEKE.

NOTE ON THE ENGLISH EDITION.

I am glad to have the opportunity of expressing here my satisfaction with Dr. Crichton's translation of my book, and my hearty recognition of the great care and ability with which he has performed his task. Special thanks are also due on my part to the translator, for rectifying certain errors which had crept into the original work in the case of several of the citations. I venture to hope that the book, in its new form, will prove useful to a still wider circle of readers.

Strassburg i. E. March 1904.

TH. NÖLDEKE.

CONTENTS.

INTRODUCTION.

PART FIRST. ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

	<i>Letters.</i>	<i>Page</i>
§ 1.	Form of the Letters	1
§ 2.	Pronunciation	3
§ 3.	<i>Disposition of Words</i>	4
	<i>Vowel Expression.</i>	
	(a) By Vowel Letters.	
§ 4.	Actual Use	5
§ 5.	Apparent Use of l	6
	(b) By Other Signs.	
§ 6.	Simple Points	6
§ 7.	Combination of Points	7
§ 8.	System of Vowel-marking by Points	7
§ 9.	System of Vowel-marking by Greek Letters	8
§ 10.	Mixed System	8
§ 11.	Marking Length of Vowels	9
§ 12.	Marking Absence of Vowel	9
§ 13.	Examples: Use of Vowel Signs	9
	<i>Other Reading-Signs.</i>	
§ 14.	Diacritic Point in ; and ,	9
§ 15.	Rukkākhā and Quṣṣāyā	10
§ 16.	Plural Points	10
§ 17.	Upper and Under Line	11

Interpunctuation and Accents.

§ 18. Interpunctuation	12
§ 19. Accents	12

II. PHONOLOGY.

1. CONSONANTS.

General Statement.

§ 20. Beginning of the Syllable	13
§ 21. Doubling	13
§ 22. Assimilation	14

Rukkākhā and Quṣṣāyā.

§ 23. R. and Q. in individual words	15
§ 24. R. and Q. in closely associated words	19
§ 25. R. and Q. in Greek words	19

§ 26. <i>Dentals and Sibilants</i>	20
--	----

§ 27. <i>Labials</i>	21
--------------------------------	----

Liquids.

§ 28. <i>n</i>	22
§ 29. <i>l</i>	22
§ 30. <i>r</i>	22
§ 31. Unusual Abbreviations with Liquids	23
§ 31 ^b . <i>n</i> becoming <i>l</i> in foreign words	23

Gutturals.

§ 32. Falling away of initial <i>l</i>	23
§ 33. Treatment of medial <i>l</i>	23
§ 34. Auxiliary Vowel of the <i>l</i>	24
§ 35. Orthographic Note on <i>l</i>	24
§ 36. <i>ll</i> becoming <i>ll</i>	25
§ 37. <i>ʿ</i>	25
§ 38. <i>ʿ</i>	25
§ 39. Greek <i>rh</i>	26

The Vowel-Letters • and ˘.

§ 40. Usual Changes	26
§ 41. • and ˘ as representing the 2 nd and 3 rd Radical	29

2. VOWELS.

Long and Short Vowels in open and closed Syllables.

§ 42. Long Vowels	29
§ 43. Short Vowels	29

	Page
<i>Some of the most important Vowel Changes.</i>	
§ 44. <i>ā</i>	31
§ 45. <i>a</i>	32
§ 46. <i>ē</i>	32
§ 47. <i>e</i>	33
§ 48. <i>ō, o</i>	33
§ 49. <i>au</i> and <i>ai</i>	34
§ 50.	35
<i>Loss of Vowels</i>	
<i>New Vowels and Syllables.</i>	
§ 51. Vowel prefixed—(Alaf Prosthetic)	37
§ 52. Auxiliary Vowels	37
<i>Influence of the Consonants upon the Vowels.</i>	
§ 53. Of <i>l</i>	38
§ 54. Of the other Gutturals and <i>cf r</i>	39
§ 55.	39
3. STRONGER ALTERATIONS	
§ 56.	40
4. TONE	

PART SECOND. MORPHOLOGY.

§ 57. Strong and Weak Roots	41
§ 58. Variation of Weak Roots	42
§ 59. Roots <i>med. gem.</i>	42
§ 60. Quadriliteral Roots	43
§ 61. Nouns and Verbs	43
§ 62. Interjections	43

I. NOUNS.

1. PRONOUNS.

Personal Pronouns.

§ 63. Subject-Forms	44
§ 64. Enclitic Forms with Participles and Adjectives	45
§ 65. Possessive Suffixes	46
§ 66. Object Suffixes	46
§ 67.	47
<i>Demonstrative Pronouns</i>	
§ 68.	47
<i>Interrogative Pronouns</i>	
§ 69.	47
<i>The Relative Pronoun</i>	

2. NOUNS IN THE STRICTER SENSE. (Substantives and Adjectives.)

A. GENDER, NUMBER, STATE.

	Page
§ 70. General Statement. Paradigm of the simplest Forms	48
§ 71. Insertion of — before the Feminine-ending	49
§ 72. Pl. Emph. St. in <i>aiyā</i>	50
§ 73. Abs. and Constr. States (corresponding)	50
§ 74. Pl. from Enlarged forms in <i>ān</i>	50
§ 75. Fem. in <i>īthā</i>	51
§ 76. Fem. in <i>ūthā</i>	52
§ 77. Fem. in <i>ōthā</i>	52
§ 78. Fem. in <i>āthā</i>	52
§ 79. Pl. in <i>wāthā</i>	53
§ 80. Feminine-ending treated as a Radical	54
§ 81. Falling away of Fem.-ending in Pl.	54
§ 82. Assumption of Fem.-ending in Pl.	55
§ 83. Feminine-ending: <i>ai</i>	55
§ 84. List of Feminines not having a Fem.-ending	55
§ 85. Fluctuation of Gender in Names of Animals	58
§ 86. Radical ! treated as Fem.-ending	58
§ 87. Nouns of Common Gender	59
§ 88. Gender of Greek Words	60
§ 89. Greek Plural-endings	60
§ 90. Nouns undergoing no change in Plural	61
§ 91. Defective Nouns	62
§ 91 ^b . Certain Abstracts expressed by Plurals	62

B. SURVEY OF THE NOMINAL FORMS.

§ 92.	Preliminary Observations	62
-------	------------------------------------	----

(AA) *Tri-radical Nouns un-augmented externally.*

The Shortest Forms.

§ 93.	Preliminary Observations	63
§ 94.	With <i>a</i> and <i>e</i> of Strong Root	63
§ 95.	" " " " " Roots <i>primae</i> !	65
§ 96.	" " " " " " <i>primae</i> — (•)	65
§ 97.	" " " " " " <i>mediae</i> !	65
§ 98.	" " " " " " <i>mediae</i> • (and —)	65
§ 99.	" " " " " " middle <i>n</i>	66
§ 100.	" " " " " " <i>tertiæ</i> !	66
§ 101.	" " " " " " <i>tertiæ</i> — (•)	66
§ 102.	" " " " " " <i>mediae geminatae</i>	67
§ 103.	With <i>u</i> of Strong Root	67

§ 104. With <i>u</i> of Weak Roots	Page 68
§ 105. With falling away of 1 st Rad.	68

With ā after the 1st Radical.

§ 106. With short Vowel after 2 nd Rad.	69
§ 107. With <i>ō</i> after 2 nd Rad.	69
§ 108. With <i>ī</i> after 2 nd Rad.	69

§ 109. With short Vowel of the 1 st and <i>ā</i> of the 2 nd Rad.	69
---	----

*With short Vowel of the 1st and *ī* (*ē*, *ai*) of the 2nd Rad.*

§ 110. With <i>ī</i> of 2 nd Rad.	70
§ 111. With <i>ē</i> of 2 nd Rad.	70
§ 112. With <i>ai</i> of 2 nd Rad.	71

§ 113. With short Vowel of the 1 st and <i>ū</i> (<i>ō</i>) of the 2 nd Rad.	71
--	----

With Doubling of the Middle Radical.

§ 114. With two short Vowels	71
§ 115. With <i>a</i> after the 1 st , and <i>ā</i> after the 2 nd Rad.	72
§ 116. With <i>e</i> after the 1 st and <i>ā</i> after the 2 nd Rad.	72
§ 117. With <i>u</i> after the 1 st and <i>ā</i> after the 2 nd Rad.	72
§ 118. With <i>a</i> after the 1 st and <i>ī</i> after the 2 nd Rad.	73
§ 119. With <i>a</i> after the 1 st and <i>ū</i> after the 2 nd Rad.	73
§ 120. With <i>e</i> after the 1 st and <i>ū</i> , <i>ō</i> after the 2 nd Rad.	73
§ 121. With Doubling of the 3 rd Radical.	73

(BB) Nouns of Four or more Radicals without External Increase.

§ 122. Various Forms	73
§ 123. Abstract Nouns with <i>u</i> — <i>ā</i>	74
§ 124. Five-lettered Nouns	75
§ 125. Presumptive Compounds	75

(CC) Formations with Prefixes.

§ 126. With <i>m</i>	75
§ 127. With <i>t</i>	76
§ 127*. Other Prefixes	77

*(DD) Formations with Suffixes.**With ān (ōn).*

§ 128. Abstract Nouns and Nouns Substantive	77
§ 129. Adjectives	78
§ 130. <i>Nomina Agentis</i>	79
§ 130 ^b . With <i>in</i>	79

	<i>Page</i>
<i>Diminutives.</i>	
§ 131. With <i>ōn</i>	79
§ 132. With <i>īn</i>	80
§ 133. With <i>ōs</i>	80
§ 134. Others	80
<i>With āi.</i>	
§ 135. With <i>āi</i> alone (<i>nāi</i>)	80
§ 136. With <i>ānāi</i>	83
§ 137. <i>With ī, y</i>	83
§ 138. <i>With ūth</i>	84
§ 139. <i>Traces of other Word-forming Suffixes.</i>	84
§ 140. <i>Foreign Suffixes</i>	85
C. COMPOUNDS.	
§ 141. Genitive-Compounds	85
§ 142. Gender of such Compounds	86
§ 143. Compounds with <i>lā</i>	86
§ 144. D. REMARK ON THE TREATMENT OF GREEK PROPER-NAMES	86
§ 145. E. ATTACHMENT OF THE POSSESSIVE SUFFIXES	87
F. LIST OF ANOMALOUS NOUNS.	
§ 146. Substantives and Adjectives	91
§ 147. Pronominals	94
3. NUMERALS.	
<i>Cardinal Numbers.</i>	
§ 148. Leading Forms	95
§ 149. Forms with Suffixes	96
§ 150. Days of the month	97
§ 151. Another Substantive-Form	97
§ 152. Numerals in Compound Expressions	97
§ 153. <i>Ordinal Numbers</i>	98
§ 154. Other Forms derived from Numerals	98
4. PARTICLES.	
§ 155. <i>Adverbs and Conjunctions</i>	98
<i>Prepositions.</i>	
§ 156. List of Prepositions	101
§ 157. Prepositions with Suffixes	103

II. VERBS.

Page

§ 158.	Preliminary Observations	103
--------	------------------------------------	-----

§ 159.	<i>Tri-radical Verbs</i>	105
--------	------------------------------------	-----

Verbs with three strong Radicals.

§ 160.	Peal	105
--------	----------------	-----

§ 161.	Hardness and Softness of the Radicals	106
--------	---	-----

§ 162.	Ethpeel	106
--------	-------------------	-----

§ 163.	Pael and Ethpaal	107
--------	----------------------------	-----

§ 164.	Aphel and Ettaphal	107
--------	------------------------------	-----

§ 165.	Participles	107
--------	-----------------------	-----

§ 166.	<i>Nomina Agentis</i>	108
--------	---------------------------------	-----

§ 167.	Infinitive	108
--------	----------------------	-----

§ 168.	Paradigm of the Regular Verb	109
--------	--	-----

Verbs with Gutturals.

§ 169.	<i>Mediae Gutturalis</i>	111
--------	------------------------------------	-----

§ 170.	<i>Tertiae Gutturalis</i>	111
--------	-------------------------------------	-----

Weak Verbs.

§ 171.	<i>Verba mediae</i> !	112
--------	---------------------------------	-----

§ 172.	<i>Verba tertiae</i> !	113
--------	----------------------------------	-----

§ 173.	<i>Verba primae</i> !	115
--------	---------------------------------	-----

§ 174.	<i>Verba primae</i> !	116
--------	---------------------------------	-----

§ 175.	<i>Verba primae</i> • and ~	119
--------	---------------------------------------	-----

§ 176.	<i>Verba tertiae</i> ~	121
--------	----------------------------------	-----

§ 177.	<i>Verba mediae</i> • and ~	125
--------	---------------------------------------	-----

§ 178.	<i>Verba mediae geminatae</i>	127
--------	---	-----

§ 179.	<i>Verbs weak in more than one Radical</i>	129
--------	--	-----

Quadriliteral and Multiliteral Verbs.

§ 180.	Formation of Quadriliterals	130
--------	---------------------------------------	-----

§ 181.	Inflection	131
--------	----------------------	-----

§ 182.	Multiliteral Verbs	132
--------	------------------------------	-----

§ 183.	<i>List of Anomalous Verbs</i>	132
--------	--	-----

Verbs with Object-Suffixes. (a) With strong Termination.

§ 184.	Leading Rules	134
--------	-------------------------	-----

§ 185.	Paradigm: Regular Verb with Suffixes	136
--------	--	-----

§ 186.	Observations on the Perfect	138
--------	---------------------------------------	-----

§ 187.	Examples of Variations	138
--------	----------------------------------	-----

§ 188.	On the Imperfect	139
--------	----------------------------	-----

§ 189.	Examples of Variations	140
--------	----------------------------------	-----

§ 190.	On the Imperative, and the 2 nd Sing. m. Impf.	140
--------	---	-----

§ 191.	On the Infinitive	142
--------	-----------------------------	-----

(b) Verba tertiae ~ with Suffixes.

§ 192.	Leading Rules	143
--------	-------------------------	-----

§ 193.	Paradigm of Verb <i>Tert.</i> ~ with Pronominal Suffixes	143
--------	--	-----

	Page
§ 194. On the Perfect	146
§ 195. On the Imperfect	146
§ 196. On the Imperative	147
§ 196*. Transition of Verbs <i>tertiæ</i> † to Verbs <i>tertiæ</i> — before Suffixes	147
§ 197. <i>Quadrilaterals before Suffixes</i>	147
§ 198. <i>Reflexive Verbs before Suffixes</i>	148
§ 199. <i>Λ</i> !	148

PART THIRD. SYNTAX.

I. THE SEPARATE PARTS OF SPEECH.

§ 200. Preliminary Observations	150
---	-----

1. NOUNS.

§ 201. <i>A. GENDER</i>	150
-----------------------------------	-----

B. ABSOLUTE STATE: EMPHATIC STATE.

§ 202. Abs. St. in the Substantive	151
§ 203. State of the Attributive Adjective	157
§ 204. State of the Predicative Adjective	158

C. GENITIVE AND CONSTRUCT STATE.

§ 205. Genitive Connection by the Constr. St. and by <i>;</i>	161
§ 206. Constr. St. before Prepositions	164
§ 207. Constr. St. before Adverbs	165
§ 208. Separation of Genitive from Governing Word	165
§ 209. Nouns with <i>;</i> , when Governing Noun is not expressed	166
§ 210. Determination of Governing Word	167

D. CO-ORDINATION.

§ 211. Attributive Adjective	168
§ 212. Apposition	169
§ 213. Loose Apposition	169
§ 214. Apposition in Words denoting Measure	170
§ 215. Apposition of "much", "little", "many", "few"	170
§ 216. Expressions of condition or state ("as")	171

E. Λ.

§ 217. In Abs. and Emph. St.	171
§ 218. In Constr. St. and with Suffixes	171

	Page
§ 219. F. <i>ف</i>	173

G. PRONOUNS.

Personal Pronouns.

§ 220. Separate	174
§ 221. Enclitic <i>وا</i> for Emphasising-purposes	175
§ 222. Pronominal Suffixes for emphasising Determined Nouns	175
§ 223. Reflexive Pronouns	176
§ 224. Pleonastic <i>ان</i> with Pronominal Suffixes	177
§ 224*. Reflexive Pronominal Suffix with the Genitive	177
§ 225. <i>ان</i> ,	177

Demonstrative Pronouns.

§ 226. Adjective- and Substantive-use	179
§ 227. Personal Pronoun of 3 rd pers. placed with demonstrative effect before Substantives and before other Demonstratives	180
§ 228. Weakening of the demonstrative force	180
§ 229. "This"—"That"	181
§ 230. "The very same"	181

Interrogative Pronouns.

§ 231. Substantive- and Adjective-use	181
§ 232. "What?"	181
§ 233. <i>من</i>	182
§ 234. <i>هل</i>	182

The Relative Pronoun.

§ 235. By itself	183
§ 236. With Correlative	183

H. NUMERALS.

§ 237. Numeral, and Numbered Object	185
§ 238. Determination of that which is numbered	186
§ 239. Cardinal numbers used for Ordinal numbers	186
§ 240. Distributive Expression. Grouping. Approximate numbers	186
§ 241. Adverbial Expressions	187
§ 242. "One another"	187

J. ADVERBIAL EXPRESSION.

§ 243. Substantives as Adverbs	188
§ 244. Adjectives as Adverbs of Quality	190
§ 245. Adverbs belonging to an Adjective or another Adverb	190

K. PREPOSITIONS.

§ 246. Separation of the Preposition from its Regimen	191
§ 247. <i>في</i>	191
§ 248. <i>من</i>	193
§ 249. <i>عند</i>	193

	Page
§ 250. 	196
§ 251. "Between"	197
§ 252. Prepositional Phrases treated like Substantives	198




2. VERBS.

A. PERSON AND GENDER.


§ 253. Subject of the 3 rd pers. not expressed	199
§ 254. Impersonal Expression. "It"	199

B. TENSES AND MOODS.



Perfect.

§ 255. <i>Tempus Historicum</i>	202
§ 256. Pure Perfect	202
§ 257. Pluperfect	203
§ 258. Future-Perfect. Perfect in Conditional Clauses	203
§ 259. In Hypothetical Clauses	204
§ 260.  Optative	205
§ 261.  Subjunctive	205
§ 262. Other dependent Perfects	206
§ 263. Perfect with 	206

Imperfect.

§ 264. Future	207
§ 265. Imperfect in Conditional Clauses	207
§ 266. Modal Colouring	208
§ 267. Dependent Imperfect	208
§ 268. Imperfect with 	209

Participles.

§ 269. <i>Active Participle</i> . Present	211
§ 270. Future	211
§ 271. In Conditional Clauses	212
§ 272. In Dependent Clauses	213
§ 273. Use of Part. in denoting what was on the point of happening in the Past	215
§ 274. Historical Present	215
§ 275. Contemporary Condition in the Past	215
§ 276. Modal Colouring	216
§ 277. Active Participle with 	216
§ 278. <i>Passive Participle</i> . For the Perfect	218
§ 279. With 	219
§ 280. Active Use	220

Participles used as Nouns.

§ 281. As Pure Substantives	221
§ 282. Act. Participle of the Peal. <i>Nomen Agentis</i> of the Peal	221

CONTENTS.

XXVII

§ 283.	Other Active Participles and <i>Nomina Ag.</i>	Page 222
§ 284.	Passive Participles	223
§ 285.	<i>Imperative</i>	224
§ 286.	<i>Infinitive</i>	224

C. GOVERNMENT OF THE VERB.

§ 287.	Object expressed by the Personal Pronoun	226
§ 288.	Object designated by means of <i>ܐ</i> in the case of Determined Substantives	227
§ 289.	<i>ܐ</i> of the Object alongside of another <i>ܐ</i>	231
§ 290.	Double-transitive Construction	232
§ 291.	Passive with Object	233
§ 292.	Character of Objective-designation in Syriac	233

Infinitive with Object.

§ 293.	Verb-Construction	234
§ 294.	Noun-Construction	235

Infinitive Absolute.

§ 295.	Placed before the Verb	235
§ 296.	Placed after the Verb	236
§ 297.	Without Finite Verb	236
§ 298.	Abstracts of another form taking the part of General Object	236

D. *ܐܘܐ*.

§ 299.	Separate and Enclitic Forms	238
§ 300.	Forms of <i>ܐܘܐ</i> used for Emphasis and Modification	239

E. *ܐܠ*.

§ 301.	Preliminary Observations	240
§ 302.	With separate Personal Pronouns	240
§ 303.	With Suffixes, and alone	241
§ 304.	<i>ܐܘܐ ܐܠ</i> with Feminine and with Plural	243
§ 305.	<i>ܐܠ</i> employed like a Participle and with Forms of <i>ܐܘܐ</i>	243
§ 306.	<i>ܐܠ</i> with Infinitive and Complete Clauses	244
§ 307.	<i>ܐܠ ܐܠ</i> "to have"	244
§ 308.	<i>ܐܠ</i> and <i>ܐܘܐ</i> with Adverbs of Quality	244
§ 308 ^b .	<i>ܐܠ ܐܠ</i> = simple <i>ܐܠ</i>	245

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309.	Nominal Sentence. Verbal Sentence	245
§ 310.	Copula wanting	245

XXVIII

CONTENTS.

	Page
§ 311. Pronoun of the 3 rd pers. as Copula	246
§ 312. Personal Pronoun as Subject	247
§ 313. أ as Copula. Wide choice in expressing the Copula	249
§ 314. Subject wanting	249
§ 315. Time-range of the Nominal Sentence	250
§ 316. Separation of the Subj. from the Pred. by means of •	250
§ 317. <i>Nominative Absolute</i>	250

Concordance of the Parts of the Sentence.

§ 318. Collectives as Sing. and Plur.	251
§ 319. Plur. in Phrases with بـ	253
§ 320. Prep. with Substantive as Subject	254
§ 321. Verb in the Sing. with Subj. in the Plur.	255
§ 321 ^b . أ بـ &c.	255
§ 322. Gender and Number of a Group of Nouns coupled with • or a like Conjunction	256
§ 323. The different Persons (1 st , 2 nd , 3 rd) when bound together	258

Arrangement of Words.

§ 324. Position of the Subj. and Pred.	258
§ 325. Position of the Object	261
§ 326. Position of Adverbial Qualifications	261
§ 327. Position of certain Particles	262

B. SPECIAL KINDS OF SENTENCES.

Negative Sentences.

§ 328. ل and its strengthened Forms	262
§ 329. Position of the Negative	266
§ 330. Double Negative	266

§ 331. <i>Interrogative Sentences</i>	267
---	-----

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

§ 332. Ellipses in Copulative Sentences	268
§ 333. Negation in Copulative Sentences	270
§ 334. Copulative Sentence for a Contemporaneous circumstance or for a Con- sequence	271
§ 335. Close Combination of two Verbs by means of "and"	272
§ 336. Government of such Combinations	273
§ 337. Close Combination of two Verbs without "and"	274
§ 338. Government of such Combinations	276
§ 339. Note upon •	277
§ 340. • and • doubled	277

B. RELATIVE CLAUSES.

Attributive Relative Clauses.

Page

§ 341. Relative Pronoun and Referring Form	278
§ 342. Referring Form in the case of the Subject	278
§ 343. Referring Form in the case of the Object	279
§ 344. Referring Form with Genitive and Prepositions	280
§ 345. Referring Form in a second clause	280
§ 346. Referring Form expressed by a Demonstrative	281
§ 347. Relative Clauses attached to Adverbial Expressions	282
§ 348. Relative Clauses attached to Adverbs	284
§ 349. Placing before the Relative Clause the Preposition proper to the Referring Form	284
§ 350. Relative Clauses referring to the 1 st and 2 nd Pers. and to the Vocative. Apposition to the Vocative	285
§ 351. Relative Clauses with <i>من</i>	287
§ 352. Relative Clause preceding its Noun	288
§ 353. "Whosoever"	289
§ 354. Omission of the <i>،</i>	289
§ 355. Short Adverbial Qualifications as Relative Clauses	289
§ 356. Relative Clause as Attribute to a whole Sentence	290

Conjunctive Relative Clauses.

§ 357. Preliminary Observations	290
§ 358. Relative Clause as Subject, Object, Predicate	291
§ 359. Relative Clause in the position of a Genitive	292
§ 360. Relative Clause dependent upon a Preposition	292
§ 361. Abridging-Substantive before Relative Clause	294
§ 362. Abridging Demonstrative Pronoun before Relative Clause	295
§ 363. <i>من</i>	296
§ 364. <i>من</i>	296
§ 365. Other Adverbs as Correlatives	299
§ 366. <i>من</i> "in order that", "since" &c.	299
§ 367. <i>من</i> before <i>Oratio Directa</i>	300
§ 368. <i>من</i> left out	301
§ 369. <i>من</i> repeated	301
§ 370. <i>من</i> not at the head of its Clause	301
§ 371. Relative Clauses set in a Series	302

C. INDIRECT INTERROGATIVE CLAUSES.

§ 372. Proper	308
§ 373. <i>من</i> , &c.	308

D. CONDITIONAL CLAUSES.

§ 374. <i>من</i>	307
§ 375. <i>من</i>	311

	Page
§ 376. <i>ſ</i> for <i>ss</i>	314
§ 377. Clauses which resemble Conditional Clauses	314

* * *

Structure of Periods. Involution and other Irregular Forms.

§ 378. Structure of Periods	314
§ 379. Involution, or Enclosing of one Clause within another	315
§ 380. Parenthesis	315
§ 381. Anacoluthon	315
§ 382. Ellipsis	316

APPENDIX.

On the Use of the Letters of the Alphabet as Ciphers	316
--	-----

ADDITIONS AND CORRECTIONS.	318
------------------------------------	-----

INDEX OF PASSAGES	321
-----------------------------	-----

INTRODUCTION.

From the time the Greeks came to have a more intimate acquaintance with Asia, they designated by the name of "Syrians" the people who called themselves "Aramaecians". *Aramaic* or *Syriac*, in the wider sense of the word, is a leading branch of the Semitic speech-stem,—particularly of the Northern Semitic. This language, extending far beyond its original limits, prevailed for more than a thousand years over a very wide region of Western Asia, and farther did duty as a literary language for less cultivated neighbouring populations. It separated into several dialects, of which some have been preserved for us in literary documents, and others only in inscriptions.—It is one of these Aramaic dialects which we purpose to describe in the present work. This particular dialect had its home in Edessa and the neighbouring district of Western Mesopotamia, and stretched perhaps as far as into Northern Syria. Accordingly it is called by the authors who make use of it, the "*Edessan*" or "*Mesopotamian* tongue", but usually it lays claim to the name of *Syriac* pure and simple, as being the chief Syriac dialect. Occasionally indeed it has also been designated *Aramaic*, although, in Christian times, the name "Aramaic" or "Aramaean" was rather avoided, seeing that it signified much the same thing as "heathen".

Syriac, in the narrower meaning,—that is to say, the dialect of Edessa—, appears to have come somewhat nearer to the Aramaic dialects of the Tigris regions, than to those of Central Syria and Palestine. As far, however, as our imperfect knowledge goes, the dialect stands out quite distinctly from all related ones.

In Edessa this dialect was employed as a literary language, certainly long before the introduction of Christianity. But it attained special importance, from the time the Bible was translated into it (probably in the 2nd century) and Edessa became more and more the capital of purely Aramaic Christianity (in a different fashion from the semi-Greek Antioch). With Christianity the language of Edessa pushed its way even into the kingdom of Persia. By the 4th century, as being then Syriac pure and simple, it serves (and that exclusively) the Aramaean Christians on the Tigris as their literary language. During that period, so far as we know, it was only in Palestine that a local Aramaic dialect was — to a certain extent — made use of by Christians, for literary purposes. The Syriac writings of the heathen of Harrān, the neighbouring city to Edessa,—of which writings, unfortunately, nothing has been preserved for us—, must have exhibited but a trifling difference at the most from those of the Christians.

The language and its orthography already present such a settled appearance in the excellent manuscripts of the 5th century, that we can hardly doubt that scholastic regulation was the main factor in improving the popular tongue into the literary one. The Greek model has been effective here. The influence of Greek is shown directly, not merely in the intrusion of many Greek words, but also in the imitation of the Greek use of words, Greek idiom and Greek construction, penetrating to the most delicate tissues of the language. Numerous translations and imitations (such as the treatise on Fate, composed after Greek patterns by a pupil of Bardesanes, about the beginning of the 3rd century) furthered this process. But we must carefully distinguish between Greek elements which had made good their entry into the language, and such Graecisms as must have been forced upon it by pedantic translators and imitators. Many Hebraisms also found their way into Syriac through the old translations of the Bible, in which Jewish influence operated strongly.

The golden age of Syriac reaches to the 7th century. The Syrians of that day belonged partly to the Roman empire, and partly to the Persian. The cleavage was made more pronounced by the ecclesiastical divisions, occasioned specially by the unhappy Christological controversies.

The Persian Syrians decided mostly for the teaching of the *Nestorians*,—the Roman Syrians for that of the *Monophysites* or *Jacobites*. And when the Academy of Edessa, the intellectual capital, was closed (489) to the former as declared heretics, they founded educational institutions of their own,—of which in particular the one at Nisibis attained to high repute. This separation had as a consequence an abiding severance of tradition, even with respect to the language and the mode of writing it. Assuredly the variety of the common dialects in olden time cannot have been without influence upon the pronunciation of Syriac in the mouths even of cultivated persons in different localities,—just as in Germany the Upper-Saxon language of polite intercourse assumes a very perceptible colouring, conditioned by the local dialect it meets with, in the case of the inhabitant for instance of Holstein or the Palatinate or Upper Bavaria,—or as in Italy the Tuscan tongue is similarly modified, in the case of the native of Lombardy, Genoa or Naples. Many of these differences, however, rest doubtless upon rules of art laid down by the Schools. So far as we find here a genuine variety in the forms of the language, it is sometimes the Eastern, sometimes the Western tradition, which preserves the original with the greater fidelity. Naturally the more consistent of the two is the Western, which as a whole restores to us the pronunciation of the Edessans, in the remodelled form in which it appeared about the year 600 or 700,—that is, at a time subsequent to the golden age of the language.

The conquest of the Aramaean regions by the Arabs brought the commanding position of Syriac to a sudden close. True, it lived on for sometime longer in Edessa, and Aramaic dialects long maintained themselves in remote districts, as they partly do up to the present day; but Syriac speedily lost its standing as a language of cultivated intercourse extending over a wide region. The very care which was now devoted to the literary determination of the old speech is a token that men clearly perceived it was passing away. It can hardly be doubted that about the year 800 Syriac was already a dead language, although it was frequently spoken by learned men long after that time. The power of tradition, which keeps it up as an ecclesiastical language, and the zealous study

of ancient writings,—had the effect of leading even the later Syriac authors, among whom were several considerable men, to wield their ancestral speech with great skill. Besides, the influence of the actually living tongues—the Aramaic popular dialects and the Arabic—did not attain its prevalence with such a disturbing effect as might have been expected. But on the whole, for more than a thousand years, Syriac—as an ecclesiastical and literary language—has only been prolonging a continually waning existence.

PART FIRST.

ORTHOGRAPHY AND PHONOLOGY.

I. ORTHOGRAPHY.

LETTERS.

§ 1. A. The character most in use in Syriac printing is that of the West-Syrians (Jacobites and Maronites), of which the proper name is *Sertā* (*Sertō*). It has been developed out of the older one, which is called *Estrangelo*, properly *στρογγύλη*. This character also is pretty often employed in printing, particularly in more recent times. The same thing may be said of the Nestorian character, which comes nearer the *Estrangelo* than the *Sertā* does. We accordingly give, in the following Table not only the *Sertā* letters of the alphabet but also the old or *Estrangelo* letters, as well as the Nestorian letters.

B. All Syriac styles of writing are *Cursive*; the most of the letters must be connected right and left within the word,—and thus several small modifications of shape arise. In the case of the *Sertā*, we give all these forms; for the *Estrangelo* and the Nestorian character it may suffice to give the special final forms, in addition to the main forms.⁽¹⁾

The form, which is given here in European character, of the names of the letters, aims at representing the older pronunciation: brackets enclose the diverging pronunciation of the later West-Syrians. Secondary forms, varying both in sound and character, are also met with.

⁽¹⁾ Cf. besides, the Plate of Alphabetical Characters by ETTING, appended to this work.

Usual Syriac Character.				Estrangelo.	Nestorian.	Names.	Sound-Value and Transcription.	Hebrew Equivalents.	Numerical Value.
1. Unconnected— (Detached finals).	2. Connected on right— (United finals).	3. Connected on left.	4. Connected right and left.						
ܐ	ܐ	—	—	ܐ	ܐ	Ālaf (Īlaf)	Spiritus lenis (ʿ)	א	1
ܒ	ܒ	ܒ	ܒ	ܒ	ܒ	Bēth	b; v (β)	ב	2
ܓ	ܓ	ܓ	ܓ	ܓ	ܓ	Gāmal (Gōmal)	g (hard); gh (ɣ)	ג	3
ܕ	ܕ	—	—	ܕ	ܕ	Dālath or Dāladh (Dōlath or Dōladh)	d; dh (ð)	ד	4
ܗ	ܗ	—	—	ܗ	ܗ	Hē	h	ה	5
ܘ	ܘ	—	—	ܘ	ܘ	Wau	w	ו	6
ܙ	ܙ	—	—	ܙ	ܙ	Zain, Zēn, or Zai	soft s (z)	ז	7
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Hēth	hard h (ħ)	ח	8
ܬ	ܬ	ܬ	ܬ	ܬ	ܬ	Tēth	emphatic t (ṭ)	ט	9
ܝ	ܝ	ܝ	ܝ	ܝ	ܝ	Yōdh (Yūdh)	y	י	10
ܬ	ܬ	ܬ	ܬ	ܬ	ܬ	Kāf (Kōf)	k; kh	כ	20
ܠ	ܠ	ܠ	ܠ	ܠ	ܠ	Lāmadh (Lōmadh)	l	ל	30
ܡ	ܡ	ܡ	ܡ	ܡ	ܡ	Mīm	m	מ	40
ܢ	ܢ	ܢ	ܢ	ܢ	ܢ	Nūn, Nōn	n	נ	50
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Semkath	s	ס	60
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	ʿē	peculiar gut- tural (ʿ)	ע	70
ܦ	ܦ	ܦ	ܦ	ܦ	ܦ	Pē	p; f, ph	פ	80
ܨ	ܨ	—	—	ܨ	ܨ	Ṣādhē (Ṣōdhē)	emphatic s (ṣ)	צ	90
ܩ	ܩ	ܩ	ܩ	ܩ	ܩ	Qōf	guttural k (q)	ק	100
ܪ	ܪ	—	—	ܪ	ܪ	Rēsh (Rīsh)	r	ר	200
ܫ	ܫ	ܫ	ܫ	ܫ	ܫ	Shm	sh	ש	300
ܬ	ܬ	—	—	ܬ	ܬ	Tau	t; th (θ)	ת	400

At the end of a word we can only have a form from the 2nd column or the 1st, and from the one or the other according as the preceding letter has a form connecting to the left (Col. 3) or not. Forms from Col. 4 can only appear in the interior of a word; while initial forms must be taken from Col. 1 or 3.

Rem. The most judicious course for the beginner will be to impress upon his memory only Cols. 1 and 3.

C. 𐌺 with 𐌺 is generally written 𐌺 (𐌺), but initial 𐌺 with 𐌺 thus, 𐌺. For 𐌺 𐌺 one sometimes puts 𐌺, and thus draws in this case two words together. In Nestorian script 𐌺 is given for final 𐌺 (𐌺).

For 𐌺, 𐌺 as single letters or as ciphers, one generally writes 𐌺, 𐌺.

In manuscripts 𐌺 and 𐌺 are often mistaken for each other from their resemblance; so is it with 𐌺 and 𐌺, and also with 𐌺 on the one hand and 𐌺, 𐌺, 𐌺, and 𐌺 on the other. Farther it is frequently difficult to distinguish 𐌺 from a simple 𐌺, and occasionally even 𐌺 from a simple 𐌺. Even in many printed copies 𐌺 and 𐌺 are far too like one another: (1) farther, 𐌺 and 𐌺, and 𐌺 and 𐌺 are not sufficiently discriminated.

§ 2. The *pronunciation* of the letters can of course be determined only approximately. Notice the following: 𐌺 𐌺 𐌺 𐌺 𐌺 have a twofold pronunciation, one hard, answering to our *b g d k p t*, one soft, aspirated or rather sibilated. Soft 𐌺 is nearly the German *w*, or the English and French *v*; soft 𐌺 = *γ (gh)* is nearly the Dutch *g* (like the Arabic غ); soft 𐌺 = *ð (dh)* is the English *th* in *there, other*; soft 𐌺 = *kh*, or the German *ch* in *ach* (not that in *ich*); soft 𐌺 the German, English, and French *f*; soft 𐌺 = *θ (th)* is the English *th* in *think, both*. (2) On the changes of the hard and soft pronunciations v. §§ 15, 23 *sqq.*

Pronun-
ciation.

𐌺 is always the vowel-sounding English *w*, never the German *w*, and accordingly it quiesces easily and completely into a *u*. 𐌺 has also more of a vowel character than the German *j*, being nearly the English *y*.

(1) *Translator's Note:* The same may be said for 𐌺 and 𐌺.

(2) *Translator's Note:* In the transcription followed in this Edition, soft 𐌺 will be represented by *v*, soft 𐌺 by *kh*, soft 𐌺 by *f* or *ph*, and soft 𐌺 by *th*; while soft 𐌺 and 𐌺 will be rendered by *γ* and *ð* respectively.

ʃ = z is a soft s as in *chosen*, German s in *Rose*, French in *choisir* or French z in *zéro*.

ʁ = h is quite a foreign sound to us, an h rattled in the throat (Arabic ح). The East-Syrians pronounce it as a very hard Swiss *ch* (Arabic خ).

ṭ = t is an emphatic and completely unaspirated modification of t, in which the tip of the tongue is pressed firmly against the palate; ʁ is a similar modification of k, produced in the back part of the mouth. ṭ and ʁ are employed by the Syrians as equivalents for the Greek sounds τ and κ, which at all events were quite unaspirated.

ʒ = s is an emphatic articulation of the sound of s, by no means to be rendered as a German z (= ts).

ʕ = ʿ is a guttural breathing, again quite foreign to us, which is formed by a peculiar compression of the upper part of the windpipe. It is nearly related to ʁ, and even to the Spiritus lenis (l). Those who render it by the latter sound will make the least considerable mistakes.

ʃ = š is the German *sch*, the English *sh*, or the French *ch*.

ʕ seems to have been a lingual-dental, not a guttural.

The remaining consonants have nearly the same sound as the corresponding German or English ones.

DISPOSITION OF WORDS.

Disposition
of words.

§ 3. Particles, which consist of only a single letter, *i. e.* of a consonant with a short vowel, are attached as prefixes to the following word, thus **ܠܡܠܟܐ** *bēmalkā*, “in rege”, not **ܡܠܟܐ**, **ܡܠܟܐ** *waqṭal*, “and killed”, not **ܡܠܟܐ**, &c.

Certain short words, and to some extent even longer ones, which together belong to the same idea, are also frequently written as one, though not invariably. Thus **ܐܠܐ** or **ܐܠܐ** *āf lā* “neither”, “not even”; **ܒܢܐ** or **ܒܢܐ** *bar nāš*, “son of man”, *i. e.* “man”; **ܟܠܝܝܡܐ** or **ܟܠܝܡܐ** *kul yōm* “every day”; **ܟܠܡܕܕܡܐ** or **ܟܠܡܕܕܡܐ** *kul meddem* “quicquid”; **ܪܘܗܐܩܕܫܐ**, more commonly **ܪܘܗܐܩܕܫܐ** *rūh qudšā* “spirit of holiness”, “the Holy Ghost”; even **ܡܪܝܢܐܝܫܘܥܝܫܐ** instead of **ܡܪܝܢܐܝܫܘܥܝܫܐ** *māran Ješū mēšihā* “our Lord Jesus Christ”, appears. On the fusion

together of two words, of which the one ends in 𐤀, while the other begins with 𐤁 (𐤁𐤀), see above § 1 C.

VOWEL EXPRESSION (A) BY VOWEL LETTERS.

Vowel expression:
(a) By vowel letters.
Actual use.

§ 4. A. The letters 𐤁 𐤀 are frequently made use of by the Syrians to express vowel sounds.

𐤁 denotes every final *ā* and *ē*, and in certain cases *ē* within the word; that *ā* was pronounced *ō* by the later West-Syrians, and that *ē* in part *ī*. Thus 𐤌𐤁 *mā* (*mō*); 𐤌𐤁𐤀 *malkū* (*malkō*), 𐤌𐤁𐤁𐤀 *mamsē*; 𐤌 *nē* (*nū*); 𐤌𐤁𐤁 *pēran* (*pīran*).

𐤀 denotes every *ī* in the middle and end of a word, also certain cases of *ē* in the middle: 𐤁𐤀 *ōš*; 𐤁 *bī*; 𐤁𐤀 *dēn*; 𐤁𐤀 *ēn* (*in*). For *ē* there appears also 𐤁𐤀. 𐤁𐤀 or 𐤁𐤀 *kēn* (§ 46). In an open syllable *ē* is frequently not expressed at all, e. g. 𐤌𐤁𐤁𐤀 *meskēnā* (*meskīnā*); in ancient MSS. it is sometimes unindicated even in a closed syllable, e. g. 𐤌𐤁𐤁 *hērēn*.

𐤀 in the middle and end of a word denotes any long or short *u* or *o*: 𐤌𐤁𐤁 *qūm*; 𐤌𐤁𐤁𐤀 *purqūnā*; 𐤌𐤁𐤁 *neylōn* (*neylūn*); 𐤌𐤁𐤁𐤀 *teš-bohtā* (*tešbuhtō*); 𐤌𐤁𐤁 *malkū*; 𐤀 *ō*. Only the very common words 𐤌𐤁 *kol*, *kul* “all”, “every”, and 𐤌𐤁𐤁𐤀 *mettōl*, *mettūl* “because of” are often in old times, and always in later times, written without 𐤀, thus 𐤌𐤁, 𐤌𐤁𐤁. The Cod. Sin. frequently leaves out the 𐤀 even in other words, e. g. 𐤌𐤁𐤁 for 𐤌𐤁𐤁𐤀 *luqral*.

𐤀 and 𐤀 farther express the diphthongs *au* and *ai*: 𐤌𐤁𐤁 *lau*; 𐤌𐤁𐤁𐤀 *baitā*; the diphthongs *īu* and *ēu* are written 𐤌𐤁𐤁: 𐤌𐤁𐤁𐤀 *gallū*; 𐤌𐤁𐤁𐤀 *neylēu*.

B. A final and originally short *a* in Greek words is expressed by 𐤁: in pronunciation it was doubtless always lengthened. Greek *α* in the middle of a word is also often written 𐤁, e. g. 𐤌𐤁𐤁𐤀 or 𐤌𐤁𐤁𐤀 *dōg-mara* &c. Even the Syriac *a* is sometimes thus expressed, e. g. 𐤌𐤁𐤁 *tallā* for the usual 𐤌𐤁. In the very same way 𐤀 appears pretty often for *ī* in the middle of a word, e. g. 𐤌𐤁𐤁𐤀 (or 𐤌𐤁𐤁𐤀) *episkopā*, *ἐπίσκοπος*; 𐤌𐤁𐤁𐤀 (𐤌𐤁𐤁𐤀) *chrīstī*. In quite isolated examples this happens even in Syriac words, as 𐤌𐤁𐤁𐤀 (𐤌𐤁𐤁𐤀) *gišrā*; 𐤌𐤁𐤁𐤀 (𐤌𐤁𐤁𐤀) *šīyrē*.

Greek *ε* and *αι* are in some writings expressed by *αι*, *e. g.* **αἱ** **ἐξ** **αἱ**. The desire to render Greek vowels with accuracy gave rise to various strange forms of transcription among learned Syrians.

Greek *ο* on the other hand is frequently left entirely unexpressed, *e. g.* **Βασιλειος**, alongside of **Βασιλειος**; **ἐπισκοπος**, alongside of **ἐπισκοπος**. Thus the placing of the vowel letters in Greek words is far more fluctuating than in native ones.

Apparent
use of *l*.

§ 5. A distinction is to be made between the employment of *l* as a vowel sign and those cases in which it has its place from etymological considerations,—especially from having been formerly an audible *spiritus lenis*: *e. g.* **מלאך** *malakhā* “angel”, from **מְלָאךְ**; **בְּרָא** *bērā* (*bīrō*) “a well” from **בְּרִיא** (Hebrew **בְּרִיא**); **חָלַץ** “*ālīn* “enter” (pl. part.), because of the sing. **חָלַץ** “*ā’ēl* “enters” (sing. part.) &c.

Vowel ex-
pression:
(b) By other
signs.
Simple
points.

VOWEL EXPRESSION (B) BY OTHER SIGNS.

§ 6. This insufficient representation of vowel sounds was gradually made up for by new signs. At first, in some words which might be pronounced in various ways, *a point over* the letter concerned was employed to signify the fuller, stronger pronunciation, and *a point under* it to denote the finer, weaker vocalisation, or even the absence of vowel sound. Thus there was written (and is written) **עֲבָדָא** “*evādā* “a work”, set over against **עֲבָדָא** “*avdā* “a servant”; **מָנָא** “*mān* “what?” and **מִנָּא** “*min* “who?”, **מִנָּא** “*men* “from”; **قَاتِلْ** *qāṭel* “he kills” (part.) and **قَاتِلْ** “*qattel* “he murdered” (Paël), **قَاتِلْ** *qēṭal* “he killed” (Peal); **سَنَاتَا** *ša(n)tā* “a year”, **سَنَاتَا** *šenthā* “sleep”; **مَلِكَا** *malikā* “king”, **مَلِكَا** *melkā* “counsel”; **تَبَّأَا** *tāwā* “good”; **تَبَّأَا** *tebbā* “fame”; **هَؤَا** *han* “that” (masc.), **هَؤَا** *hū* “he”; **هَؤَا** *hāi* “that” (fem.), **هَؤَا** *hī* “she”; **هَؤَا** *hānōn* “those”, **هَؤَا** *hemnōn* “they” &c. Frequently it is held to be sufficient to indicate by the upper point the vowels *ā*, *a*,—*e. g.* in **سَيَّأَمَا** *sēyāmā* “setting”, **أَيَّأَا** *aidā* “what?” (fem.), **دَاهَّيْل** *dahhīl* “timorous”, without giving also to words written with the same consonants the under point proper to them, *viz.*—**سَمَّأَا** *sīmā* “set”, **أَيَّأَا** *īdā* “a hand”, **دَهَّيْل** *dēhīl* “terrible”. Here too we must note the employment of *ā* almost without exception to signify the suffix of the 3rd pers. fem. sing., *e. g.* **بَاهَا** *bāh* “in her” as set over against **بَاهَا** *bēh*

“in him”; **qēṭaltāh** “thou hast killed her”; and so also **qēḏāmēh** “before her”; **neqtēlīh** “he is slaying her” (Impf.), &c.

In the latter case this system has already in part given up the exact, and relatively phonetic significance of the ‘points’. That significance, however, came to be abandoned in many other cases besides, as when, for instance, one began to write **sām** “he placed”, because it is a Perfect like **qēṭal**. Other considerations too mixed themselves up with the matter; thus it became the practice to write the 1st pers. sing. perf. with — over the first consonant, *e. g.* **qetleth** “I killed” (*interfeci*). The points, upper and under,—particularly the former,—are often wrongly placed; thus **ḥab** is found for **ḥab** ‘*arēḏ*’ “does”, and **ṣad** for **ṣad** *sāleq* “ascends”.

§ 7. Farther, a second or third point was often added to distinguish more exactly between verbal forms in particular; for example, there was written **ḥab** ‘*evdeh*’, **ḥab** or (East-Syrian) **ḥab** ‘*ecdath*’ “she did”; **manū** “who is?” compared with **mānau** “what is?”; **bērē** “*creatus*” as distinguished from **bērā** “*creavit*” and **bārē** “*creat*”, &c. This complicated system, often fluctuating according to districts and schools, and seldom faithfully attended to by copyists, still maintained a footing in many forms, even alongside of the employment of a more exact indication of the vowels.

§ 8. Out of this punctuation then, there was formed, with the Nestorians first of all, a complete system of Vowel-Signs. To be sure it never attained to perfect consistency and universal acceptance: even the appellations of the vowels fluctuate a good deal. The system is used in Nestorian impressions, on the authority of good manuscripts, after the following scheme:—

— **ā Pēthāhā**, *e. g.* **ā bā**.

— **ā Zēqāfā** (or according to Nestorian pronunciation, *Zēqāpā*): **ā bā**.

— **ē, i Rēvāšā arrikhū** or **Zēlāmū pēšiqū**: **ē bē**.

— **ē Rēvāšā karyā** or **Zēlāmū qašyā**: **ē bē**.

— **ī Hēvāšā**: **ī bī**.

— **u, ū Ēšāšā allīšā**: **u bu**.

— **ō, ō Ēšāšā rēvīhā**: **ō bo**.

Combina-
tion of
points.

System
of vowel-
marking
by points.

Rem. This orthography,—which otherwise is tolerably consistent,—substitutes in certain cases —̣̣̣ for —̣̣̣ , for no reason that can be discovered, *e. g.* in Passive Participles like حِيل “built”. In old manuscripts —̣̣̣ is largely interchangeable with —̣̣̣ or —̣̣̣ . —̣̣̣ is also found in isolated cases for —̣̣̣ , particularly for an initial —̣̣̣ . —̣̣̣ is also written for —̣̣̣ . For other variations, v. §§ 42. 46. 48.—On the representation of *ai* and *au* v. § 49 A.

System
of vowel-
marking
by Greek
letters.

§ 9. Much clearer is the *system of vowel designation by small Greek letters* set above or below the line,—a system which grew up among the Jacobites about A. D. 700. Unfortunately, however, this system represents in many parts a later pronunciation of the vowels, which had become prevalent at that time, so that we cannot in the Grammar altogether dispense with the other system,—the Nestorian. The method practised is as follows:

—̣̣̣ —̣̣̣ *a Pêthōhō.*

—̣̣̣ —̣̣̣ (older *ā*) *Zêqōfō.*

—̣̣̣ —̣̣̣ *e Rêvōšō.*

—̣̣̣ —̣̣̣ *ī* (partly for old *ē*) *Hêvōšō.*

—̣̣̣ —̣̣̣ *u* (partly for old *o*) *Êšōšō.*

Rem. Sometimes *i* or *ι* is found for —̣̣̣ *i. e.* —̣̣̣ , —̣̣̣ , following later Greek pronunciation; for —̣̣̣ or —̣̣̣ there appears —̣̣̣ , and —̣̣̣ too for —̣̣̣ . This —̣̣̣ has been in use with the interjection —̣̣̣ “O!” from very ancient times: a later and disfigured form is —̣̣̣ . The diphthongs *au* and *ai* are written —̣̣̣ , —̣̣̣ ; —̣̣̣ is an earlier form for —̣̣̣ ; and similar forms occur for other diphthongs.

Mixed
system.

§ 10. A combination of a modified point-system with the Greek system is in favour among the later West-Syrians and in our own impressions. In this usage

—̣̣̣ = —̣̣̣ .

—̣̣̣ = —̣̣̣ .

—̣̣̣ and —̣̣̣ without distinction = —̣̣̣ .

—̣̣̣ , —̣̣̣ or merely —̣̣̣ = —̣̣̣ , —̣̣̣ .

—̣̣̣ or —̣̣̣ without any certain distinction = —̣̣̣ .

§ 11. *Rem.* No one of these systems carries out a distinction between long and short vowels. The designation of vowels by the Syrian Grammarians as “long” or “short” rests upon a misunderstanding of Greek terms and has nothing to do with the natural quantity. Thus the first and certainly short *e* in *neylē* is directly designated as “long *Rēvōṣō*”, and the second and long *e* as “short”. The original *o* is for the Jacobites a “short *Ēṣōṣō*”; for the Nestorians on the other hand it is “broad”, while *u* is for the former “long”, for the latter “compressed”; and in neither case is the quantity of the vowel considered, but merely the quality.

§ 12. No established sign has been formed to denote the want of any vowel (*Sh^eva quiescens*), nor yet the absence of a full vowel (*Sh^eva mobile*). Here and there the sign — (§ 6) or — (§ 17) serves this purpose.

§ 13. A. Examples: *Nestorian*: ܣܘܬܠܡܝܠܠܐ *ṣūth lēmīllē* Examples: *demalkā dīlhōn*. *Greek*: ܕܡܠܟܐ ܕܝܠܗܘܢ ܣܘܬܠܡܝܠܠܐ ܕܡܠܟܐ *ṣūth lēmelē dēmalkō* *dīlhūn*. *Mixed*: ܕܡܠܟܐ ܕܝܠܗܘܢ ܣܘܬܠܡܝܠܠܐ. The blending might be contrived in many other ways besides, for instance, ܣܘܬܠܡܝܠܠܐ &c.

B. From practical considerations, we employ in this work the Greek vowel-signs almost always, using however,—in conformity with the practice of the East-Syrians, and in general of the West-Syrians also,—the sign — for that vowel which is pronounced *ē* by the East-Syrians, and *i* by the West-Syrians, and in most cases discriminating *ō* (original *o*, West-Syrian *u*) from *o* — = *ō* (original *u*).

C. Syriac manuscripts are commonly content with the indication of the vowels given in § 6: only occasionally do they give exact vowel signs. But Nestorian manuscripts, in particular, are often fully vocalised. Many Nestorian manuscripts of the Scriptures produce quite a bewildering impression by the large number of points of various kinds employed in them (cf. § 14 *sqq.*).

OTHER READING-SIGNS.

§ 14. Very ancient is the point which never fails in genuine Syriac manuscripts,—that which distinguishes *ī* from *ʔ*.

The feminine plural-forms of the finite verb and of the predicative adjective take —, *e. g.* **كُتِبْنَ** “they (fem.) wrote”, **يَكْتُبْنَ** “they (fem.) write” (Impf.), **يَكُونْنَ** “are good (f.)”. Only, these points are generally wanting, when the 3rd pl. fem. in the perfect is written like the 3rd sing. masc. (§ 50 B).

With the numerals there is a good deal of fluctuation. The rule that only feminine numbers of the second decade,—because they end in the plural in *ē*,—are to be supplied with —, is seldom strictly followed. Numerals with *ī* generally take —; farther, all which end in *ē*,—in particular **اِثْنَيْنِ**, **اِثْنَيْتَيْنِ** “two”. The plural sign is the rule in numerals which have a possessive suffix (§ 149).

C. Generally speaking, : tolerable uniformity is found,—and that in old manuscripts,—only in cases under A; in cases under B, these manuscripts often omit the sign —, where it should stand, and employ it instead in other cases, but without consistency, *e. g.* in the masc. of the finite verb, as **اُعْتُسِبَ** “they (masc.) found”; **بِالْقُبُورِ** “that they (masc.) may be sanctified”.⁽¹⁾

D. The position of the points — was not thoroughly determined: most frequently they were permitted to rest upon the third or fourth letter from the end of the word. Much depends here on the fancy of the writer; the position most favoured is over those letters which do not rise high above the line. With the point of the letter *ī* the plural sign generally blends into *ī*, *e. g.* **لَرَبِّهِ** “lords”; **حَقِيقَةٍ** “true”; still there are found also **تَقَرَّبَ** “revered”, **خَمْسِينَ** “twenty”, **قُورَى** “villages”, and many others.

§ 17. Here and there a line over the letter is found as a sign of the want of a vowel, *e. g.* **فُجِّعَ** *pēley* “were divided”, as contrasted with **فُجِّعَ** “distributed”; **لَاحِمٍ** *lahim* “my bread”. Oftener this — stands as a sign that a consonant is to be omitted in the pronunciation, *e. g.* **مَدِينَتَا** *mēdītā* “town”, **بِثَاتٍ** *bath* “daughter”, **لَا** *nā* “was”. The West-

Upper and
under line.

(1) The sign — is even set improperly over words, which are singular, but look like plural, *e. g.* over **لَيْلَةٍ** “night” (sing. abs. st.) and over Greek words in *l-γ* γ like **ἡμέρας** *hēmeras*.

Syrians employ in this case partly —, partly — especially in more recent times; and this use of the *linea occulta* is followed in the most of our impressions. But commonly in MSS. such a sign is altogether wanting.⁽¹⁾

In contrast with the use of the upper line —, the under line — is made use of, especially with the Nestorians, to denote a fuller vocalisation, that is to say when a vowel is inserted in order to avoid harshness, *e. g.* **ܡܝܨܕܐ** = **ܡܝܨܕܐ** for **ܡܝܨܕܐ** “wisdom” (§ 52 C) &c. So also **ܝܥܠܝܝܐ** = **ܝܥܠܝܝܐ** for **ܝܥܠܝܝܐ** they ask (§ 34).

INTERPUNCTUATION AND ACCENTS.

Interpunct-
uation.

§ 18. The oldest *interpunctuation*, which is frequently retained even in later times, consists of a single strongly marked point . after larger or smaller divisions of the sentence, for which, in the case of large paragraphs, a stronger sign †, or the like, appears. But even in very ancient manuscripts a system of *interpunctuation* is found, of a more or less formed character. Later, alongside of the chief point **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), the main distinction made is between “the under point” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), “the upper point” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**), and “the equal points” **ܡܝܨܕܐ** (**ܡܝܨܕܐ**),—to indicate different clauses of the sentence of greater or less importance. To some extent other signs also are used for this purpose. The tests of the usage are not clear, and the practice is very fluctuating, at least on the part of copyists.

Accents.

§ 19. In order to signify with accuracy, whether,—in the recitation of the sacred text in worship,—the individual words of a sentence should be associated with more or with less connection,—and also what relative tone befits each word,—a complicated system of “Accents” was employed in Syriac as well as in Hebrew. This system however appears only in manuscripts of the Bible, and in a grammatical point of view it is of very slender importance. In isolated cases, signs taken from this

⁽¹⁾ Sometimes the under line is found in still wider employment as a sign of the want of a vowel, in Western MSS., *e. g.* **ܡܝܨܕܐ** *hēnīnō* “who has obtained favour”, as contrasted with **ܡܝܨܕܐ** “rancid”.

system are found also in other uses: thus, for instance, we may meet with an upper point lending emphasis to the word in a summons, a command, an interrogation. Such a point is not distinguishable in all cases, so far as appearance goes, from the points treated of in § 6 sq.

II. PHONOLOGY.

1. CONSONANTS.

GENERAL STATEMENT.

§ 20. *Every word and every syllable commences with a consonant.* Beginning of the syllable. That no word can begin with a vowel sound is expressed clearly in Semitic writing by ܠ [preceding such sound], *e. g.* ܠܐܬܗ ʾāthē, or rather ʾāthē “comes”; ܠܐܘܠ ʾurhā “a way”; ܠܝܕܐ ʾidā “hand”, &c. In cases like ܠܡܢ ʾlmen “knew”, the word is spoken as if it stood ܠܝܡܢ ʾlmen, and so it is even written at times (§ 40 C).

No Syriac word begins originally with a double consonant. Yet such a consonant seems to have been produced by the falling away of a very short vowel in ܫܬܐ, ܫܬܝܢ *štā, štīn* (as well as ܫܬܐ, ܫܬܝܢ “six”, “sixty” (in East-Syriac also, ܫܬܐ, ܫܬܝܢ “the sixth”; cf. the forms for *sixteen* § 148 B); in the later pronunciation still oftener, and even in other cases, as perhaps in ܬܫܐ *ksē* from *kēsē* “covered”.

§ 21. The West-Syrians appear to have lost long ago the original Doubling. *doubling of a consonant*; the East-Syrians seem generally to have retained it: the former, for example, pronounce ܡܢܗ ʾmō, ܡܢܗ ʾammā. Nearly every consonant then is to be held as doubled, which is preceded by a short vowel and followed by any vowel, thus ܡܠܐ ʾmāl “murdered”, ܡܬܝܬ ʾmēt “takes” are pronounced *gattēl, nessar*.

The absence of doubling may be relied on only when a softened consonant continues soft, *e. g.* ܐܬܗ ʾethā “came”, not ʾeththā, for this softening, or assibilation, is inadmissible in a doubled letter; while on the contrary the hard sound in such a consonant after a vowel is a sure

token of doubling, *e. g.* نَظِيف *nappīq* “gone forth”. How far the gutturals ʾ and ʿ underwent a real doubling is a matter of question; but the treatment of the vocalisation for the most part is the same as if such doubling had occurred (cf. Hebr. נָעַר, נָעֵר). The case is similar with ʰ, which also the East-Syrians at a pretty early date had already ceased to double, but for which they occasionally at least turned a foregoing *a* into *ā*.

In many cases the doubling has entered in a secondary way, as in ٱللّٰه *allāhā* “God”, ٱدّٰب *eddabbah* “I sacrifice”.

B. The doubling at all events very early fell away, when merely a *sh^{va}* followed the doubled consonant, *e. g.* in ٱرْتَدٰ *reggēthā*, properly *reggēthā*, then *regthā*, and even very early through assimilation (§ 22) *rekthā*; so ٱبْزٰ *bezzēthā* “booty”, *bezthā*, *besthā*. Thus ٱسْمَعٰ *methgaššā* “it is touched”, properly *methgaššēšā*, was early pronounced like *methgaššā* or even *methgašū*.

C. A very ancient dissolving of the doubling in the case of ʾ, with compensation in lengthening the vowel, appears to occur in ٱرٰ *gērā* “arrow” from *garrā*; ٱرٰ *hērē* (*hērīn* &c.) “free”, from *harrē*; ٱرٰ *bērīyāthā* “streets” from *barryāthā*. Thus perhaps also ٱرٰ (*with* &c.) “with” from *šadd*.

D. Consonants written double were originally separated by a vowel, though very short, *e. g.* ٱرٰ *phārmaka* *samāmē*, later *sammē*; ٱرٰ *galīlē*, later *gallē*; ٱرٰ *gedādē*, later *geddē*. By a false analogy even ٱرٰ *sammānē* is accordingly often written instead of ٱرٰ, and in fact ٱرٰ for the singular instead of ٱرٰ *sammā*; and similarly in like cases. An actual exception to that rule is furnished only by cases like ٱرٰ or ٱرٰ *ettēsim* “was set”; ٱرٰ or ٱرٰ *ettēʾir* “was awakened” &c. (§§ 36. 177 B).

In Greek words letters are sometimes written double, even when such doubling does not occur in the original, *e. g.* ٱرٰ *Φιλισπος* often instead of ٱرٰ or ٱرٰ.

§ 22. When two consonants came together in the living speech, and still more in the somewhat artificial recitation of the Bible in religious service, the first consonant was frequently modified by the second, so that a *media* before a *tenuis* was turned into a *tenuis*, a *tenuis* before

a *media* into a *media*, and so forth. **L** was pronounced like **ه** (e. g. **هَإِزْ** “vehemently angry” like **هَإِزْ**), for **ر** is a *media* and **ه** a *tennis* like **ل** (in spite of the assibilation); **د** like **ه** (e. g. **دَإِزْ** “conquers” like **هَإِزْ**; **دَإِزْ** “of Zacharias” like **هَإِزْ**); *vice versa* **ه** like **ر** (e. g. **هَإِزْ** “disgrace” like **رَإِزْ**). Farther **ج** was given like **م** (e. g. **جَإِزْ** “greedy” like **مَإِزْ**), and even **م**, with suppression of the emphasis before the unemphatic **L**, like **ف** (e. g. **فَإِزْ** “sorrowful” like **مَإِزْ**). The East-Syrians went much farther in this process, for they prescribed e. g. **حَإِزْ** even for **حَإِزْ** “to break”; **بَإِزْ** for **بَإِزْ** “they burn”; and they gave to **ا** immediately before **د**, **ج**, **ز**, the sound of the French *j*, *ge* (Pers. *z*), e. g. in **فَإِزْ** “an account”. This subject might be treated at great length. Notice that such assimilations take place even when the consonants affected were originally separated by a *sh'va* (ē).—The written language exhibits only a few traces of these changes. ⁽¹⁾

Rem. A very ancient reversed assimilation consists in **م** always becoming **ف** in Aramaic roots ⁽²⁾ at the beginning of the word, as the emphatic **ف** corresponds more accurately to **م** than does **L**. Similar equalisations in all roots might farther be pointed out.

RUKKĀKHĀ AND QUŠŠĀYĀ.

Rukkākhā
and
Quššāyā.
R. and Q. in
individual
words.

§ 23. A. The rules for *Rukkākhā*, i. e. the soft (assibilated, hissing, or aspirated) pronunciation and for *Quššāyā*, i. e. the hard (or unaspirated) pronunciation, originally affect all the letters **د** **ج** **ز** **س** **ش** **ص** **ض** **ظ** **ط** **ق** **ك** **خ** **ح** **ه** **و** **ي** **ا** [*Be-ghadhkephath*] in equal measure. But the East-Syrians for a very long time have nearly always given **د** a hard sound; only in the end of a syllable have they sometimes given it a soft pronunciation. ⁽³⁾ The

⁽¹⁾ The proper name כּוּבִי (Num. 25, 15) is written in CERIANI's Pesh. **هَإِزْ**, where **sh** has the sound of **sh**. In Aphr. 111, 6, and Ephr. Nis. 71 v. 65 (in one Codex) it still stands **هَإِزْ**.

⁽²⁾ **فَإِزْ** “stone” would form an exception, but this word is probably of foreign origin.

⁽³⁾ And in that case, apparently, they always make it quiesce into *u*. Even the best Nestorian MSS. are, from these circumstances, of almost no value for an

like **غَضَبٌ**, **غَضَبٌ** (to which **غَضَبٌ**, **غَضَبٌ** also belong). So **غَضَبٌ**, “anger”, and the like. With *u* and *o* we have **غَضَبٌ**, **غَضَبٌ**, **غَضَبٌ**, &c., overagainst **غَضَبٌ**, **غَضَبٌ**. Individual peculiarities are very complicated here, and the tradition occasionally varies. On the whole Q. is preferred after *r*, *l*, and *š*, and R. after ‘, *m* &c., in the **ل** of the termination **لٌ** [*i. e.* **ل** in that feminine termination, is generally sounded *hard* after *r*, *l*, and *š*, and *soft*, or with assibilation, after ‘ and *m*]. The analogy of words of similar form or meaning has exercised great influence here. Something will be said on this head afterwards in treating of the parts of speech.

F. The quite peculiar Q. of **غَضَبٌ**, **غَضَبٌ** (along with **غَضَبٌ**, **غَضَبٌ**) “six”, “sixty” points to the loss of a *shēva* in remote times [v. D].

G. Like **غَضَبٌ** “anger” we also have **غَضَبٌ**, **غَضَبٌ** “my, their anger”; here farther, analogy in this way breaks through the old law, that Q. must stand immediately after a consonant [v. C]. Thus **غَضَبٌ**, **غَضَبٌ** “my, their gold”, following **غَضَبٌ** “gold” (from *dahāvā*), and many others. Thus the **ل** of the 3. sing. fem. in the Perf. (at least according to the usual pronunciation) remains always soft: **غَضَبَتْ** “she has killed him”, **غَضَبْتُ** “she has killed me” (as against **غَضَبْتُ** “I have killed him”, &c.). On the other hand the **ل** of the 2. pers. in the Perf. is kept hard in all circumstances, thus **غَضَبْتَ** “thou hast killed” (and **غَضَبْتَ** “thou”), as well as **غَضَبْتَ** “thou hast revealed”, **غَضَبْتَ** “thou (f.) hast revealed”; **غَضَبْتُمْ**, **غَضَبْتُمْ** “Ye (m. and f.) have revealed” &c.

In other respects too we find remarkable deviations from the fundamental rules, *e. g.* in **غَضَبْتُمْ** (§ 149) “they four (f.)” or “the four of them”, where **غَضَبْتُمْ** might have been expected. Although the fundamental rules are still clear, they became practically ineffective even at an early stage; and thus it came about that entirely similar cases often received dissimilar treatment. Besides, fluctuations of all kinds in the dialects and in the school-tradition, manifest themselves in the matter of R. and Q.⁽¹⁾

(¹) Even the best MSS. are not entirely free from error in their use of these points.—And in one or two cases, a distinction, founded upon R. and Q., has been established between words consisting of the same letters,—just through arbitrary pre-

H. Original doubling in the termination preserves Q. in **ذ** (like **ذ**) “great”, **عد** “a pit”, **ذ** (from **بذ**) “side”, **هو** “place”; so too **أت** *at* = *att* from *ant* “thou”; so also **لب** “my heart” (like **لب** *lebbā*), **غد** “my good fortune” (like **غد**) and the like. On the other hand we have **سد** “six” (its doubling early disappeared), **سد** “side” (also **سد** “my side”) and verbal forms like **سد** “lowered”, **سد** “longed for” (and also in the plural **سد** &c.).

I. Secondary doubling, which causes Q., we find regularly in the 1st sing. Impf. when the first radical has a vowel, as in **سد** “I tread”, **سد** “I tell lies”, **سد** “I bless thee”. **سد** “I hunt”, &c. Farther in the Aphel in some verbs middle **ه**: **سد** “made ready”, **سد** “measured”, as contrasted with **سد** “gave back”, &c. (§ 177 D).

J. Words, which are otherwise like-sounding, are often distinguished through R. and Q., as **سد** “thou hast revealed”, and **سد** “I have revealed”; **سد** *qešthā* from *qeššēthā* (f. of Hebr. שָׁת) “stubble”, and **سد** (שָׁת) “a bow”, &c.

§ 24. R. appears in the beginning of a word, when this word is closely associated with a preceding one which ends in a vowel, thus **سد**, John 16, 8; **سد**, John 16, 16; **سد**, John 10, 38 (Bernstein) &c. The slightest pause, however, interrupts the softening. Similarly, two closely-associated words, of which the first ends in the same consonant as that with which the second begins, or a consonant like it, are so pronounced together that a doubling appears, which is indicated by the Q. of both of them: **سد** *massabbappē* (instead of **سد**) “playing the hypocrite”; **سد** “hypocrite”; **سد** “ink-bottle”. R. and Q. in closely associated words.

§ 25. According to the prescriptions of the Schools, Greek words are not to be subjected to the rules for softening and hardening. Thus **سد** *dēnaršōpā* (φρόσωνπος); **سد** “from Philippos”, &c. (where **سد** is Greek words.

scription on the part of the Schools. Thus against all rules, they would have us say **سد** “I dye”, but **سد** “I dip into”; farther **سد** “shut”, but **سد** “hold”, although these words are identical. The distinction, besides, between **سد** “resurrection” and **سد** “share” was hardly known to the living speech. In addition to these examples there is a medley of cases resting upon the caprice of the Schools.

An **ḡ** or **ḡ** falls away before the **l** of a suffix in cases like **ܐܒܝܬܐ** *abbitā* (or *abbittā*?; West-Syr. doubtless *abitō*) “thick (f.)”; **ܐܩܬܐ** “simple (f.)”; **ܥܬܕܢ** “ye despised”; **ܕܬܐ** “thou didst curse”; **ܐܥܬܬܐ** “gavest him power”; **ܕܢܐ** “Church”; **ܡܢܐ** “net”; **ܚܢܐ** “work”; **ܐܢܐ** “ye (f.) perished”; **ܐܡܪܐ** “I commanded you”; **ܕܢܐ** “didst”, and many others. In just the same way a pair of **l**’s coalesce, in words like **ܐܠܬܐ** for *arhetht* “madest ashamed”; **ܐܠܬܐ** “madest us ashamed” &c. The marking with R. and Q. varies; in effect, in all these cases only hard **l** remains. For **ܠܬܐ** *hēdattā* “nova”, one writes **ܠܬܐ** straight away, and **ܠܬܐ** “bride” for **ܠܬܐ**.

Radical **ḡ** falls away before **l** in **ܠܬܐ**, **ܠܬܐ**, **ܠܬܐ**: pronounce *hathā* &c., “novus” &c.

C. A final **l** has early dropped off in the absolute state of Feminines: *ā* coming from *ath*, *u* from *ūth*, *i* from *īth*, e. g. **ܠܬܐ** “bona”; **ܠܬܐ** “bonitas”; **ܠܬܐ** “confession”; in their construct state the **l** remains: **ܠܬܐ**, **ܠܬܐ**, **ܠܬܐ**; and so also in the singular case of **ܠܬܐ** “a certain (f.)”, and in many adverbs (§ 155).

D. Unusual is the assimilation found in **ܠܬܐ** “wing” from *gedpā*, as also the falling out in **ܠܬܐ** “this” from *hadēnā*, and in other pronouns (§§ 67 *Rem.* 1; 68 *Rem.* 2).

LABIALS.

§ 27. **ܐ** and **ܐ** are sometimes interchangeable. Thus **ܐܬܐ** Labials. frequently occurs for **ܐܬܐ** “pitch”; and occasionally on the other hand e. g. **ܐܬܐ** is found for **ܐܬܐ** “happy”, and **ܐܬܐ** for **ܐܬܐ** “Friday”. The East-Syrians have, from remote times, pronounced **ܐ** quite like **o** (*w*, *u*); *av* accordingly becomes *au*, and *ur*, *ū*, e. g. **ܐܬܐ** *sāha*. They also pronounce **ܐ** like **o**, in cases where they leave it unusually soft and do not turn it into *p* (§ 23 A). Generally this transition is found in **ܐܬܐ** “magni”, **ܐܬܐ** “magnates”; **ܐܬܐ** “made great”, for **ܐܬܐ**, **ܐܬܐ**, **ܐܬܐ** (§ 146). Compare **ܐܬܐ** “an ant” from **ܐܬܐ** (§ 31).

Liquids.

LIQUIDS.

n. § 28. *N*, as first radical, is almost always assimilated to the consonant immediately following it: **أُفِم** “brought out”, from *anpeq*; **يُفَم** “goes out”, from *nenpoq*; **يُنْهَم** “brings down”, from *manḥeth*; **أُرِنَم** “plantest”, from *tenšov*, &c. Exception is made when *ay* follows: **يُنْهَم** “roars”; **يُنْهَم** “grows clear”; **يُنْهَم** “lights”, &c. (yet **يُنْهَم** “thrusts” from *nenhaz*), and in other very rare cases (§ 173 A).

As second radical, *n* is assimilated in some nouns: **جُفَل** “necklace”; **جُفَل** “oppression”; **أُفَل** “face”; **جُفَل** “side”; **أُفَل** “occasion”; **جُفَل** “foundation”, from *enqā* &c.,—as against **جُفَل** “congregation”; **أُفَل**, **أُفَل** “tail”, which originally must have had a short vowel after the *n*, &c. The *n* that falls away is still written in **جُفَل** “side”, and **أُفَل** (pronounce *attā* § 26) “woman”, construct state **أُفَل**; so in **أُفَل**, f. **أُفَل** “thou”, pl. **أُفَل**, f. **أُفَل**.

Farther, *n* loses its sound in many cases before **أُفَل** of the feminine ending: **جُفَل** *gefettā* from *gefentā* “vine”; **جُفَل** “cheese”; **جُفَل** “brick”; **جُفَل** “a field-measure”; **أُفَل**, **أُفَل** (1) “fig”; and with *n* still written, in **جُفَل** “town”; **جُفَل** “ship”; **جُفَل** “a time”; **جُفَل** “year”; and in **جُفَل** “incense”, the *n* of which is still pronounced by others.

In **جُفَل** *gabbāra* “hero”, the nasal which serves as compensation for the doubling has been stroked out later.

On the dropping off of the *n* in the Imperative v. § 171 C, and in certain substantives, § 105.

l. § 29. *L* falls away when next to another *l*, in **مَمْلَا** *mamlā* “speech”, written also in fact **مَمْلَا**; and in **مَمْلَا** *matlā* “covering”. Thus most Syrians say **مَمْلَا** *govlā* “countenance” (others *govelā*).

It farther falls away in many forms which come from **أُفَل** “to go” (v. § 183), as also in forms from **جُفَل** (v. same section).

r. § 30. *R* falls out in **جُفَل** “daughter”, construct state—(but not in the emphatic state **جُفَل**).

(1) Thus, with hard *l* according to the best tradition. Probably the sing. of **مَمْلَا** “corals” was pronounced as **مَمْلَا** (Talmudic כסיתא).

§ 31. We have unusual abbreviations in several nouns which are formed from the doubling of a short root ending in *r*, *l*, *n*, *m*: thus **سَلْسَلَة**, **مَعْدَلَة**, “chain”, from *šēlšaltā* (cf. **قَعْلَة** “tape-worms”); **عَجَلَة** “wheel”; **عَجَلَة** “throat” from *gargartā*; **مَعْلَة**, **مَعْلَة** “plough” from *genqenā*; **جَعْمَعَة**⁽¹⁾ “an ant”, probably from **جَعْمَعَة**, and one or two others.

Unusual
Abbrevia-
tions with
Liquids.

§ 31^b. *n* beginning a word becomes *l* in several foreign words, like **لَحْمَة**, along with **لَحْمَة**, from *νοῦμμος*, *nummus*; **لَحْمَة** with **لَحْمَة**, from the Persian *namat* “carpet”.

n becoming
l in foreign
words.

GUTTURALS.

Gutturals.

§ 32. **ʾ** for the most part loses in Syriac its consonantal sound. As an initial sound it falls away along with its vowel in many words to which it belongs: **أَم** or **أَم**, **أَمْع**, **أَمْع** “man”, “men”, &c.; **أَسْبَح** or **سَبَح**, **أَسْبَح**, &c. “another”; **أَسْبَح** or **سَبَح** “last”, **أَسْبَح** “his last”, &c.; **أَسْبَح** “related”; **أ** or **ʾ** in certain cases for **ʾ** “I”. Even in writing, this **ʾ** is without exception wanting in **أَسْبَح** “end”; **أَسْبَح** “one” (m. and f.); **أَسْبَح** “sister”; **أَسْبَح** “pocket” (bag), and “bearing beam” (rafter) (v. **أَسْبَح**); **أ**, **أ**, &c. “come”; **أ**, **أ**, &c. “go”; **أ**, **أ** “goose”, from **أَسْبَح**; **أ** (properly “there”) = **أَسْبَح**.

Falling
away of
initial **ʾ**.

§ 33. A. As a medial, **ʾ** disappears completely according to the usual pronunciation, when it immediately follows a consonant or a mere *shewa*; and the vowel of the **ʾ** is transferred to the preceding consonant. Thus (a) **أَسْبَح** *matev* “makes good” for *mafev*; **أَسْبَح** “demands” for *nešal*; **أَسْبَح** “hater”; **أَسْبَح** “unclean” f. (constr. st.) &c. (b) **أَسْبَح** “was good” *tev* for *tēev*; **أَسْبَح** *šilā* “demanded” (part.); **أَسْبَح** “beautiful”; **أَسْبَح** “beautiful” (pl.); **أَسْبَح** “blaming”, &c. So too after prefixes: **أَسْبَح** “of the father”, from **أ** + **أَسْبَح**; **أَسْبَح** “to the artificer” *lammānā*; **أَسْبَح** “and ate”; **أَسْبَح** “in what? (f.)” &c. In writing, such an **ʾ** is always left out in **أَسْبَح** “bad”, from **أَسْبَح**, in **أَسْبَح**, **أَسْبَح** “teaches”, “teachest”, &c. for **أَسْبَح**, &c.; farther, generally in the compound **أَسْبَح** for **أَسْبَح** “although”.

Treatment
of medial **ʾ**.

(¹) This vocalisation with *au* is much better supported than that with *u* (**أَسْبَح**).

Although this falling away of the *ʾ* is very ancient, yet the East-Syrians frequently retain it as a consonant in such cases: thus *e. g.* they prefer to punctuate **يَعْلُو**, **حَبْلُو**, without pushing forward the vowel to the preceding consonant, as if it should still be read *neš'al, be'āthū*; but all this without consistency.

B. Between two vowels *ʾ* receives with many Syrians (always?) the pronunciation *y*, *e. g.* **اَيَّار** *ōyar* “air” (West-Syr.). This pronunciation, which occasionally finds expression even in writing, *e. g.* **اَيَّار** for **اَيَّار** “de-filed” (§ 172 A B), has however not been general.

In the end of a syllable *ʾ* always loses its consonantal value: **هَلَجَ** “I demanded”, is in sound the same as **هَلَجَ**; **تَلَفَ** “cats” = **تَلَفَ**; **هَلَجَ** “are growing old” = **هَلَجَ**, &c. Etymology alone can decide here, as in many other cases, whether *ʾ* is a mere vowel-letter or an original guttural (Arabic *Hemza*). Such an *ʾ* is now no longer written in cases like **هَلَجَ** from *saggē* (cf. **هَلَجَ**, **هَلَجَ**, &c.) “much”. On the changes of vowels at the disappearance of such an *ʾ* v. § 53.

Auxiliary
vowel
of the *ʾ*.

§ 34. An *ʾ*, which in the beginning of the syllable ought to receive a vocal *sh'eva*,—according to the analogy of other consonants,—retains a full vowel instead; but in the middle of a word it gives up this vowel to the foregoing consonant (by § 33 A) and loses its own consonantal value. The vowel is [˘] or [˙], and the latter even in many cases where it was originally *a*. Thus **اَيَّار** “spoke”, compared with **مَلَّ** “killed” 3. s. (originally *amar, qatal*); **اَيَّار** “spoken”, compared with **مَلَّ** “killed” (from *qatāl*); **اَيَّار** “eat”, like **مَلَّ** “kill”,—**اَيَّار** “is being eaten” (like **مَلَّ** “is being killed”); **اَيَّار** “angel” = **مَلَّ**; **اَيَّار** “afflicted” *machevē* (East-Syrian **اَيَّار**) &c. The Nestorians occasionally write in these cases — (§ 17) *e. g.* **اَيَّار**, which is even improperly used for regular vowels, as in **اَيَّار** = **اَيَّار** (§ 45) “her foundations”. An *o* (perhaps lengthened?) has been thus maintained in **اَيَّار** (Plural of **اَيَّار** “manger”) from *ōraurāthā*. Such an *ʾ* with a *sh'eva* disappears without leaving a trace in **اَيَّار**, **اَيَّار**, **اَيَّار** “their multitude” from **اَيَّار** for *soyā*.

Ortho-
graphic
Note on *ʾ*.

§ 35. Seeing that a radical *ʾ* frequently thus falls away in pronunciation, it is often left out also in writing, and that even in the oldest

manuscripts, *e. g.* **مَعْدَل** for **مَأْجِد** “food”; **بَعَل** for **تَأْجِل** “eats”; **فَل** for **وَأَل** “face”. On the other hand **ل**, even when a manifestly superfluous letter, is yet placed in words where it should not have appeared at all,—as in **مَعْلَل** for **مَعْد** “to take”; **لَحْلَح** for **لَحَم** “ye enter”; **لُحَل** for **لُحَا** “report”; **مَلَصَم** for **مَلَصَم** “stand” (pl.); **لَلَوَل** for **لَلَوَل** “delay”; **لَلَوَل**, **لَلَوَل** and even **لَلَوَل** for **لَلَوَل** or (West-S.) **لَلَوَل** “pity”, &c.; or it stands in the wrong place, like **لَمَصَل** for **لَمَكَل** “uncleanliness”; **عَلَل** for **عَلَل** “question”; **لَمَل** for **قَلَل** “demanded” (part.) &c.; or it is doubled instead of being written once, as in **لَل** for **لَل** “comforts”, and the like. The superfluous **ل** is a good deal in favour in certain causative forms, particularly in short ones, *e. g.* **لَل** = **لَل** “gives life”; **لَل** “injures”.

§ 36. In certain cases a vowel-less **ل**, followed by an **ل**, blends with **ل** becoming **ل**, that letter into a hard **ل** doubled and generally written **لَل** (pointed **لَل**, **لَل**, **لَل**, **لَل**, which all express the same sound, § 26): in older days it was often signified by a single **ل**. Thus, regularly, in the reflexive of Aphel **لَل**, **لَل**, **لَل**, for *eth'agtal*; **لَل** “was established” (**لَل**) v. § 177 D &c. Thus, besides, in **لَل** “was held” (**لَل**) for *eth'ched*, and occasionally in similar forms (§ 174 C). A single **ل** is almost always written for **لَل**, if another **ل** precedes by way of prefix, *e. g.* **لَل**, **لَل**, instead of **لَل**, **لَل**.

§ 37. Even before the orthography was elaborated, a **د** followed by another **د** in the same root became **ل** (**لَل** “rib”, from **لَل**; **لَل** “doubled”, from **لَل**, and many others)⁽¹⁾: In like manner, with the West-Syrians, a **د** coming immediately before **ل** becomes **ل** and is treated like it in every respect. Thus **لَل** “remembered”,—pronounce **لَل**, from **لَل**; **لَل** “recollection”,—pronounce **لَل**; **لَل** *methehed* for **لَل**, &c. This change, which becomes noticeable even in the fourth century, and is occasionally indicated also in writing (**لَل**, **لَل** for **لَل**, **لَل** “to be in heat”), has however remained unknown to the East-Syrians.

§ 38. **ل**, which as an initial letter had, even in ancient times, often **ل**.

(1) Cf. **لَل** “mentha” [‘mint’] from **لَل**.

produce the natural calls of these birds. Other words beginning with **o** like ܐܪܝܬ “rose” are foreign or uncertain.

B. **o** and **u** have both of them too much of the nature of vowels to be able to stand as true consonants in the end of a syllable; they always form in that case simple vowels or diphthongs, thus: ܐܪܝܬ “promise” (with ܐܪܝܬ *šaudi* “promised”) *šūdāyā*, not *šardāya*, for it was frequently even written with just one **o** ⁽¹⁾; ܐܪܝܬ *lau* “not”, not *lar* (from *lā-ū*, *lāhū* § 38); ܐܪܝܬ (East-Syrian ܐܪܝܬ) “called” *qērau*; ܐܪܝܬ “revealed” (3 pl.) *gallū* (not *gallū*) ⁽²⁾; ܐܪܝܬ “house” *baitā*; ܐܪܝܬ “rise” *qāmīn*; ܐܪܝܬ “Edessena” *Orhāitā*, &c.

C. **u** without a full vowel always becomes *ī* in the beginning of the syllable. In the beginning of a word **u** is often written for it; thus ܐܪܝܬ, ܐܪܝܬ *ilhev* “sat”, from ܐܪܝܬ; ܐܪܝܬ, ܐܪܝܬ *īdā* “knew”, from ܐܪܝܬ; ܐܪܝܬ, ܐܪܝܬ “knowledge”; ܐܪܝܬ, ܐܪܝܬ “month” (emphatic state ܐܪܝܬ); farther, ܐܪܝܬ or ܐܪܝܬ, ܐܪܝܬ or ܐܪܝܬ &c. In later times the **u** is not so often written in such cases as it was in earlier days. But still the **u** is always found in ܐܪܝܬ “honour”, ܐܪܝܬ “hand”, ܐܪܝܬ “day”, and thus in ܐܪܝܬ, ܐܪܝܬ &c. On ܐܪܝܬ along with ܐܪܝܬ, and ܐܪܝܬ instead of ܐܪܝܬ v. § 38.

So too, within the word, ܐܪܝܬ “is given”, from ܐܪܝܬ; ܐܪܝܬ “their breast”, from ܐܪܝܬ; ܐܪܝܬ “cap”, from ܐܪܝܬ; ܐܪܝܬ “their commotion”, from ܐܪܝܬ, &c.

In a closed syllable *ye* or *yi* becomes *ī* in ܐܪܝܬ “exists”, and in the foreign names ܐܪܝܬ or ܐܪܝܬ “Israel”; ܐܪܝܬ “Ismael” (both with orthographic variants); ܐܪܝܬ (for ܐܪܝܬ); and ܐܪܝܬ. Quite exceptionally, other forms are found, v. § 175 A. *Rem.*

For ܐܪܝܬ “Jesus” the Nestorians say ܐܪܝܬ *Īšō*.

(1) *Vice versā*,—because ܐܪܝܬ was pronounced like ܐܪܝܬ, the words pronounced *šukōnō*, *šudōlō* were in later times written ܐܪܝܬ, ܐܪܝܬ, where the doubled **o** had no etymological foundation, since these words in their fundamental form are *šukkānā*, *šuddālā*, and belong to *šakken* “presented”, and *šaddel* “enticed”.

(2) The barbarous custom of pronouncing **u** in the end of a syllable like a German *w* or indeed an *f*, instead of giving it a vowel sound (e. g. ܐܪܝܬ *aβū*, ܐܪܝܬ *mēlākhāu*), should be given up in Hebrew too.

D. In the middle of the word, *ya* becomes *i* in the adverbial ending *āith*, from and along with *āyath* (§ 155 A). **o**, which appears as an initial letter without a full vowel only in **o** “and” (A *supra*), is sometimes treated within a word just like **u**. Thus from remote times there appear as alternative forms **ܐܝܬܗ** *haiwēthā* and **ܐܝܬܗ** *hayūthā* “animal”; **ܐܝܬܗ** and **ܐܝܬܗ** “joy” (§§ 40 D; 101; 145 F)⁽¹⁾: forms with *ū* in these cases have become more usual; while other forms,—for instance, **ܐܝܬܗ** along with **ܐܝܬܗ** (ܐܝܬܗ) “weariness”, **ܐܝܬܗ** (East-Syrian) along with **ܐܝܬܗ** “that they may have room”—occur only in isolated cases.

E. A **u** after *ā*, and before another vowel, is pronounced by the East-Syrians like **i**, thus **ܐܝܬܗ** “lives”, **ܐܝܬܗ** “at last”, like *hāv*, *hērāath*, &c.⁽²⁾ (thus the converse of § 33 B). Perhaps old modes of writing, like **ܐܝܬܗ** for **ܐܝܬܗ** “spiritual”(pl.), are founded upon this. If the vowel succeeding **u**, after *a* or *ā*, is *e* or *i*, then the difference between the highly vocal *y* and **i** is hardly perceptible. Whence come the interchangeable forms **ܐܝܬܗ** and **ܐܝܬܗ** “dead”; **ܐܝܬܗ** “remaining” and **ܐܝܬܗ** (§ 118); **ܐܝܬܗ** and **ܐܝܬܗ** “give me to drink” (§ 196) &c.: Thus old MSS. have **ܐܝܬܗ** for **ܐܝܬܗ** “truly” (§ 155 A).

F. In the same way *awu* and *au* are scarcely distinguishable by the ear. Accordingly we find, for example, **ܐܝܬܗ** or even **ܐܝܬܗ** for **ܐܝܬܗ** “they threw” (§ 176 F), **ܐܝܬܗ** or **ܐܝܬܗ** for **ܐܝܬܗ** “they struck him” (§ 192), &c. Similarly, **ܐܝܬܗ** as well as **ܐܝܬܗ** “matter”.

G. **u** serves in rare cases as a mark of a vowel and a consonant at one and the same time; *e. g.* in **ܐܝܬܗ** *nēvīyā* “prophet” (in which the conclusion must have a sound differing very little indeed from that in **ܐܝܬܗ** “come”, &c.); **ܐܝܬܗ** *šiyūthā* “form”; and in the before-mentioned **ܐܝܬܗ** *ašqayīn*. Similarly **ܐܝܬܗ** for **ܐܝܬܗ** *quryāyīn* “rustici” (to avoid the triple **u**).

H. The Greek *ια*, *ιω*, &c. are sometimes treated as monosyllables, sometimes as dissyllables, for instance: **ܐܝܬܗ** *īdīōtḥys*; **ܐܝܬܗ** *ξενία*,

(1) With the old poets these words are sometimes dissyllabic, sometimes trisyllabic. The Nestorians prefer the dissyllabic pronunciation of **ܐܝܬܗ** at least.

(2) Accordingly they like to put a small **i** over such a **u**.

ܡܪܩܝܢ *Marqīw*, together with ܡܪܩܝܢ; ܝܕܒܗܠ *diathēkh* (along with ܝܕܒܗܠ); ܡܪܩܝܢ *prairōrion* (and ܡܪܩܝܢ) &c.

§ 41. In Semitic inflection *ā* appears instead of a theoretical *aga*, ^{as representing the 2nd and 3rd radical.} or *awa*, e. g. *qām(a)* “stood”, like *qatal(a)* “killed”; *galāt* (Syriac *galāth*) “she revealed”, like *qatalat*: *ī* instead of *awī*, e. g. *qīm* “stood (part.)” for *qawīm*, &c.

But in these cases the question turns very little indeed upon actual sound-transitions. Of quite predominant importance here, are those ancient analogical modes of formation, which mount up to a time long before the separation of the several individual Semitic tongues.

2. VOWELS.

2. Vowels.

LONG AND SHORT VOWELS IN OPEN AND CLOSED SYLLABLES.

§ 42. Long vowels in open syllables remain unshortened. Syriac ^{Long vowels.} however has closed syllables with long vowels, even in the middle of the word, e. g. ܦܡܥܕܢ “ye stood” (2. m. pl.), ܦܡܥܕܢ “ye raised”, and later formations like ܦܡܥܕܢ (first from *bērīkhēthā*) “*benedicta*”, ܦܡܥܕܢ “sit” (part.), ܦܡܥܕܢ “I awoke him”, &c. The East-Syrians have a marked inclination to shorten long vowels in closed syllables, and accordingly they often write straight away ܦܡܥܕܢ “eternities”, for ܦܡܥܕܢ, &c., and so too in the final syllables of ܦܡܥܕܢ for ܦܡܥܕܢ “she came”, (ܦܡܥܕܢ), &c. On the other hand they incline to lengthen short vowels in an open syllable, if these are exceptionally retained, and thus, e. g., regularly write ܦܡܥܕܢ “she threw it (m.)” for ܦܡܥܕܢ.

Rem.—As they have ceased to notice that the *ā*, which they perhaps write in ܦܡܥܕܢ but pronounce short, is a long vowel, they set down now and then *ā* for short *a*, e. g. ܦܡܥܕܢ for ܦܡܥܕܢ “they teach” (part.).

§ 43. A. Short vowels in closed syllables remain; but in open ^{Short vowels.} syllables short vowels have, in Aramaic, at a very early stage passed mostly into *shēva mobile*. This occurrence is precisely what has given the language its characteristic stamp. Thus, for instance, ܦܡܥܕܢ *qēṭal* from *qatal* “killed”; ܦܡܥܕܢ from *dahav* (cf. ܦܡܥܕܢ) “gold”; ܦܡܥܕܢ from *mamlīkhūn*

“are kings” (sing. **ܡܠܝܟܝܢ**), &c. Then in Syriac even the *sh^eva mobile* has often quite disappeared, as we are able in part to establish, even for very early times, through the relations of Rukkākāhā and Quššāyā (§ 23 D): compare also the treatment of originally doubled consonants (§ 21 B).

B. A sharpened syllable does not count for an open one, even when the double-consonant is itself simplified (§ 21 A, B). Thus the short vowel remains, with resulting hardness, in **ܪܒܒܝܢ** (*rabbī*, West-Syrian *rabī*) “brought up”; **ܕܝܚܒܐ** “interest”; **ܡܚܬܡܐ** (*maḥṭem*) “heats”; **ܡܩܬܠܐ** (*qutṭālā*) “murder”; and so even **ܫܠܐ** “asked”; **ܡܥܠܐ** “question” (for theoretical *ša^el*, *šw^eālā*). Here and there the falling away of the doubling in the pronunciation is to be made up for by lengthening the vowel.

C. But still in certain cases a short vowel holds its ground even in an open syllable: thus with **ܐ** as the initial letter of a syllable (§ 34), e. g. **ܡܠܐܝܟܐ** for **ܡܠܟܐ** “angel”; in the secondary forms **ܡܦܥܡ** for **ܡܦܥܡ** “stands”, “sets” (§ 177 C); in many later forms like **ܡܠܬܟܝܢ**, **ܡܠܬܟܝܢ** (§ 158 D); and in the forms of the Imperative with Object-suffixes like **ܕܝܠܝܐ** “lead me” (§ 190), &c. So also is it in forms like **ܫܠܝܚܐ** “she revealed it” (§ 152), a recent formation from **ܫܠܝܚܐ** + **ܠܝܚܐ**. The Nestorians (always?) lengthen the *a* in such cases (§ 42).

D. Where there had been two open syllables with short vowels, one of these had of course to remain; thus **ܕܐܝܠܐ** from *daharā* “gold”; **ܕܠܝܬܐ** from *dalkharā* “a male”; **ܡܠܬܠܐ** from *qatalath* “she killed”, &c.

E. So too, when the prefixes **ܕ** **ܠ** **ܐ** **ܐ** come before a vowel-less consonant, their vowel remains as an *a*⁽¹⁾, thus **ܕܡܠܟܐ** from **ܡܠܟܐ** + **ܕ** “in a king”; **ܕܝܠܝܐ** “to a man”; **ܡܠܬܟܐ** “who killed”; **ܡܠܬܟܐ** “and took”. With the words mentioned in § 51, which may assume an **ܐ** as their commencement, the prefix **ܕ** is given as **ܕ**, and so with the other prefixes, thus **ܕܡܠܬܐ** “in the written bond”; **ܕܡܠܬܐ** “to the six”, &c.

Thus too, *a* appears in the corresponding case, when several such prefixes come together at the beginning of a word: **ܕܡܠܬܐ** “et regis”,

(1) With **ܐ** and **ܠ**, *a* is the original vowel; perhaps **ܕ** has just been adapted thereto by analogy, though originally it appears to have been *bi*; and certainly analogy explains the treatment of **ܐ**, which is shortened from *dī*.

from $\text{ܡܝܚܠ} + ? + ܐ$; ܡܝܚܠܐ “and to him that is involved in murder”, from $\text{ܡܝܠܐ} + ܕ + ? + ܕ + ܐ$; ܡܝܠܡܠܐ from $\text{ܡܠܐ} + ? + ܕ + ܐ$, &c. (but of course ܡܝܚܠܐ , ܡܝܠܡܠܐ , &c.).

If the second consonant of such a word is an *l*, then the prefix usually takes the vowel: ܡܝܠܐ “and a hundred” *wamā* from *wam’ā* = $\text{ܡܝܠܐ} + ܐ$; ܡܝܠܐ “who wearied” *dati* from *dati*; ܡܝܠܐ “and put on thy shoes” *wasan* from *was’an*, &c. And yet, along with these are also found, through ignoring the *l*, forms like ܡܝܠܐ “and demanded” *wešel* = *wē* + *šēl* (along with ܡܝܠܐ); thus, in particular, we most frequently have ܡܝܠܐ , ܡܝܠܐ , ܡܝܠܐ , and other forms from ܡܝܠܐ “to heal”.

When two such prefixes stand before initial *l*, the *l* is generally neglected, *e.g.* ܡܝܠܐ “and in whom or what?”. from $\text{ܡܝܠܐ} + ܕ + ܐ$; ܡܝܠܐ “and to thy mother”; ܡܝܠܐ “to him who remembered us”; ܡܝܠܐ “*et Deo*”, &c.—More rarely with ܡܝܠܐ : ܡܝܠܐ “to him who neglected”, from $\text{ܡܝܠܐ} + ? + ܕ$; ܡܝܠܐ “he who is on the way”, &c. The same fluctuation is found with ܡܝܠܐ , ܡܝܠܐ , from *ye*: ܡܝܠܐ “who or what is in hand”; ܡܝܠܐ , with ܡܝܠܐ , ܡܝܠܐ (East-Syrian § 40 C); ܡܝܠܐ , &c.

Rem. The old poets express themselves in all these cases either with or without the *a* according to the requirement of the verse.

An *ܐ*, originating according to § 40 C, yields with such a prefix the forms ܡܝܠܐ , ܡܝܠܐ , &c., *e.g.* ܡܝܠܐ or ܡܝܠܐ “and knew”, from ܡܝܠܐ , ܡܝܠܐ (= ܡܝܠܐ) + *ܐ*.

Rem. The Nestorians oddly give the vowel *a* to the prefixes before ܡܝܠܐ , ܡܝܠܐ , &c., “Judah, Jew”, thus ܡܝܠܐ , ܡܝܠܐ , &c.

SOME OF THE MOST IMPORTANT VOWEL-CHANGES.

Some of the most important vowel-changes.
a.

§ 44. The *a* is retained with the East-Syrians, but has become *ō* with the West-Syrians. The former also set down ܡܝܠܐ for the most part to represent the Greek *α*, particularly in an open syllable,—for which the West-Syrians prefer to keep ܡܝܠܐ .

Before *n* the transition from *ā* to *ō* is partly found even earlier; thus in the sporadically occurring ܡܝܠܐ , ܡܝܠܐ , ܡܝܠܐ , &c., for ܡܝܠܐ “there”, ܡܝܠܐ “eight”, ܡܝܠܐ “spices”, ܡܝܠܐ “menstruans”; in

هو = هو “also”⁽¹⁾; still more usual are يهو “temptation” (from يهو though somewhat different in signification [“test or trial” 2 Cor. 2. 9]); حو as well as حو “revelation”; يهو “vegetables” &c. (§ 74).

§ 45. *a* has frequently become *e*, *e. g.* هو “she killed”, from qatalath (cf. هو “he killed him”); هو “flesh”, from basarā, &c. Here and there the vocalisation fluctuates between *a* and *e*: the East-Syrians especially give preference, upon occasion, to the former; *e. g.* in اجر alas for اجر “afflicted” (§ 174 A); هو for هو “foundation”; حو for حو “cavern”; هو for هو “course, run”; and in several others that have a guttural for the middle letter.

A š, immediately followed by another consonant, sometimes occasions *e* instead of *a*: اعيب, اعيب instead of askah, maškah “find” (§ 164); هو “texture”, contrasted with هو “course”; هو “feast” (but هو the same) overagainst هو “chastisement”; هو “bed”, هو “service”, contrasted with هو “covering”, هو “petition” (but هو “narration”)⁽²⁾: notice farther هو, اعيب, هو (§ 51). Similarly *s* in هو “behind”, from هو + د, where according to other analogies *ba* was to be expected.

§ 46. Within the word an *ē* has sometimes been produced through the quiescing of a consonantal *l*, as in هو “well”: هو or هو “head”; هو “says” (§ 53): and sometimes it has been produced in other ways, as in هو “stone”, هو, هو, or هو, “right, just” (§ 98 C). In an open syllable *ē* is, without regard for etymology, expressed freely by *l*, or even not expressed at all (and in the same way the Greek α and ε are dealt with: thus even هو qērsā = καίρος), while in a closed syllable *—* (or even *—l*) is set down by preference: In later times *—* is more prevalent; *e. g.* the old form هو, becomes later هو nefēšā “refreshment, recovery”; and هو λιμένα “harbour” takes later the form هو, &c.

(1) هو “Persians” is probably an intentional defacement of the other and still more usual form هو: The hostile nation was denoted by a word which means “pudenda”.

(2) هو “a pledge” is a borrowed word from the Assyrian, and accordingly does not belong to this class.

This \bar{e} became to a large extent \bar{i} with the West-Syrians: They said **ܢܡܪ** *nīmar* “says”, **ܗܪܝܢܐ** *hērīnō* “alius”, **ܪܝܫܐ** *rīšō*, **ܟܝܬܐ** *kifō*, **ܟܝܢ**, &c. Yet they keep the \bar{e} in **ܬܝܥܝܠ** “eats”, **ܡܝܬܝܠܐ** “food”, **ܟܝܬܐ** “arrow”, &c.; and there are found still in isolated cases **ܡܝܬܝܠܐ** as well as **ܡܝܬܝܠܐ**, **ܡܝܬܝܠܐ** as well as **ܡܝܬܝܠܐ** (Inf.) “to swear”, **ܡܝܬܝܠܐ** as well as **ܡܝܬܝܠܐ** “are lost” (2. n. pl.), &c. (§§ 174 A, 175 B). **ܝ**, **ܝܐ**—or the defective form of writing i ,—are (even apart from etymology) in these cases almost invariably certain marks of an original \bar{e} . The style of writing of the East-Syrians separates \bar{e} with tolerable consistency from \bar{i} ⁽¹⁾.

In the end of a word the West-Syrian transition from \bar{e} to \bar{i} , except in **ܝܐ** (= Hebr. **יָא**) appears only in Greek words in η , e. g. **ܡܝܬܝܠܐ** or even **ܡܝܬܝܠܐ** *ܡܝܬܝܠܐ* *ܡܝܬܝܠܐ* for **ܡܝܬܝܠܐ** of the East-Syrians. Otherwise \bar{e} remains here: **ܡܝܬܝܠܐ** “reveals”, **ܡܝܬܝܠܐ** “kings”, &c.

§ 47. The short \bar{e} seems to have been \bar{e} in the West, from ancient times; in the East it was pronounced sometimes as \bar{e} , sometimes as \bar{i} . This difference has no grammatical significance.

A short \bar{e} may often be lengthened in the concluding syllable through the (original) tone: thus **ܡܝܬܝܠܐ** “terrifies”, **ܡܝܬܝܠܐ** “I killed” (in which cases the second vowel is written by the East-Syrians with \bar{e}) should perhaps be pronounced *dāhēl*, *qeflēth*: It is the same perhaps with the monosyllabic **ܡܝܬܝܠܐ** “suddenly” and **ܡܝܬܝܠܐ** “six”, for which **ܡܝܬܝܠܐ** and **ܡܝܬܝܠܐ** are found in very old MSS. Yet this is not certain; and still less certain is it whether such a lengthening was generally practised. But beyond all doubt **ܡܝܬܝܠܐ** “my son” (§ 146) has a long \bar{e} .

§ 48. The \bar{o} (\bar{u}) with the West-Syrians at an early date coincided \bar{o} , \bar{u} with \bar{o} (\bar{u}). It has been retained only in the interjections **ܐܝ** and **ܐܝܐ** “oi” (for which others say **ܐܝܐ**). Thus we have otherwise **ܡܝܬܝܠܐ** *qōtūlō* for **ܡܝܬܝܠܐ** *qāṭōlā* “murder”; **ܡܝܬܝܠܐ** *ṣēlūthō* for **ܡܝܬܝܠܐ** *ṣēlōthū* “prayer”, &c. Moreover such an East-Syrian \bar{o} appears not seldom to be only the result of toning down an original \bar{u} , especially in the neighbourhood

(1) Now-a-days the East-Syrians pronounce \bar{e} ,—both in cases where it corresponds to the \bar{e} and in those where it corresponds to the \bar{i} of the West-Syrians,—for the most part very like \bar{i} , and yet in another way than the pointed \bar{i} .

of a guttural or an *r*, *e. g.* **ܬܥܦܐ** (§ 40 C), **ܪܥܬܐ** “small”, **ܫܥܬܐ** “hole”, **ܡܥܬܐ** “report”, **ܥܬܐ** “rock”, and many others: so too in the neighbourhood of an *n*, *e. g.* **ܐܬܢܐ** “oven”, **ܬܢܐ** “tent”. In many cases **ܐ** may denote an *o* originally short, but lengthened by the tone; so perhaps in **ܡܥܬܐ** “kills”, **ܡܥܬܐ** “sanctuary” (§ 103), &c. Still, there is as little certainty about this as about the similar case in § 47.

The East-Syrians in particular distinguish also a short **ܐ** (*o*) from a short **ܐ** (*u*), but this distinction is of little importance. Here too a guttural or an *r* frequently seems to bring about the **ܐ** pronunciation, *e. g.*: **ܐܥܬܐ** “glory”, **ܐܬܢܐ** “manger”, &c.

It is curious that the West-Syrians have, besides the form **ܐܠܐ** “all”, the form *kol*, which accordingly they have to write **ܐܠܐ**. Is it a lengthened *kōl*? So too **ܐܠܐ**, **ܐܠܐ**, &c.

While even with the East-Syrians the sound *o* began pretty early to pass into *u*, the tradition varies a good deal in the case of **ܐ** and **ܐ**; but with respect to cases of grammatical importance there is no doubt whatever.

Greek *o* and *ω* are with the West-Syrians either retained,—and then they are written **ܐܠܐ**, **ܐܠܐ**, *e. g.* **ܐܠܐ** *θρόνος*—, or they become *u*. There is a good deal of variation in the usage, *e. g.* **ܐܠܐ** and **ܐܠܐ**, **ܐܠܐ** and **ܐܠܐ** *ἡγεμόν* &c.

With the East-Syrians **ܐ** corresponds to the Greek *o* and *ω*, in so far as they keep from altering the words more decidedly.

As they cannot express an *o* without a vowel letter, they put **ܐ** with defective-writing for the Greek *o*, *ω*, and pronounce it *ā*, *e. g.* **ܐܠܐܐܐܐܐ** *Theodāros* for **ܐܠܐܐܐܐܐܐ** *Θεοδωρος*.

ai and au.

§ 49. A. The diphthongs *ai* and *au* remain very steady, particularly in the beginning of a word, although in dialects the pronunciation *ē* and *ō* occurred. Commonly, however, simplification of the diphthong prevails in a closed syllable. The West-Syrians farther proceed (according to § 46) to turn the *ē* occasionally into *ī*, and the *ō* always into *ū* (§ 48): thus, along with **ܐܝܬܐ**, **ܐܝܬܐ** “house”; with **ܐܝܬܐ**, **ܐܝܬܐ** “strength”; with **ܐܝܬܐ**, **ܐܝܬܐ** “eye”; **ܐܝܬܐ** from *mēyallain*, “they reveal”; **ܐܝܬܐ** from *tēraim*, “two”; **ܐܝܬܐ**, **ܐܝܬܐ**, **ܐܝܬܐ** “end”, &c. So by analogy from **ܐܝܬܐ** (*in*

oculo = *coram*) even in an open syllable **حجبة**, **حجبة** &c. *coram eo*; but only in the prepositional use; for example, otherwise, **لحجبه** “to his eyes”.

مما “their, my death”, **جج** “your eye”, &c. form no exception, for in these cases it was only in the last development that the syllable became a closed one. Thus also is explained perhaps the retention of the *ai* before suffixes, in forms like **ملكين** (from *malikaînā*), **مملكين** (from *malikaînā*) “thy, our kings”, and in verbal forms like **جج** and **جج** (from *gelaitā*, *gēlainā*) “thou didst reveal”, “we revealed”. In **جج** “is not”, from **لج**, the diphthong is of more recent origin. On the other hand we have simplification in **لج**, **لج** “cow”, from *taurēthā*, and in East-Syrian **لج**, **لج** *lēlyā*, *lēlyā*, West-Syrian **لج**, usually **لج** from *lailēyā* “night”. So too in **جج**, **جج** “egg” from *baīēthā*, pl. **جج**, **جج**.

B. The East-Syrians for the most part write **جج** for **جج**, and much more rarely **جج**. So also in cases where the *v* is virtually doubled, as in **نوب** = **نوب** “pointed out”; **لج** “thou remainest”; **لج** = **لج** “windows”, &c. Thus too in **لج** = **لج** “Lords”, and other plurals of that kind; farther in cases like **لج** = **لج** “give ye him to drink”; **لج** = **لج** “they overthrew me” (§ 192).

Sometimes on the other hand they write **جج** for **جج**, *e. g.* **لج** for **لج** “barefooted”, and always in the Imperative **لج** = **لج** “kill him”.

The West-Syrians also write an *au* produced by *ā* and *u* coming together,—with the vowel-sign **جج**, *e. g.* **لج** *malkau* “is king”, although the separate members are **لج** + **لج**. With them indeed **لج** would have the sound *mal-kōu*.

LOSS OF VOWELS.

Loss of
vowels.

§ 50. A. Final vowels coming immediately after the original tone-syllable have all fallen away. This happened to *ā* even before the settlement of the orthography, thus **لج** from *lānā* “to us”; **لج** from *ā(n)tā* “thou”; **لج** from *qētāltā* “hast killed”, &c. (but **لج** *mal-kā* “king”, &c.). Other final vowels too have at quite an early date thus fallen away,

without leaving a trace. On the other hand many vowels of this kind are still set down in consonantal character, although they had ceased to be pronounced even in the oldest literary epoch represented by documents (*circa* 200 A. D.)⁽¹⁾, and are ignored in punctuation. These are:—

(1) *ū* of the plural in the Perfect and Imperative after consonants: **مَلَّحَ** *qētal* from *qētālū*; **مَلَّحَهُ**, **مَلَّحُوهُ**, **مَلَّحُوهُ**; **مَلَّحُوهُ** “they praised”, &c. (but we have the full sound in **مَلَّحَ** *gēlau*, **مَلَّحَ** *gallū* “revealed”, &c.).

(2) *ī* of the suffix of the 1st sing. after consonants, thus: **مَلَّكِي** *malk* “my king” from *malkī*; **مَلَّكِي** “killed me”; **مَلَّكِي**, **مَلَّكِي** “revealed me”, &c. (but **مَلَّكِي** “my kings”; and also the monosyllables **كِي** “in me”, **لِي** “to me”, in which no falling away was possible: So too **مَلَّكِي**, **مَلَّكِي** “I wholly”, “the whole of me” [“my totality”]).

(3) *ī* of the suffix of the 3rd sing. in **مَلَّكِي** with the noun: **مَلَّكِي** *malkau* from *malkauhī* “his kings”, and with the Verb in cases like **مَلَّكِي**, **مَلَّكِي**, **مَلَّكِي**, **مَلَّكِي**, no doubt from *gēlāihī* &c.

(4) *ī* of the 2nd fem. sing. in **مَلَّكِي** *at* from *a(n)ī* “thou” (f.); **مَلَّكِي** *malkékh* from *malkékhī* (both with *ē*?); **مَلَّكِي**; **مَلَّكِي**; **مَلَّكِي**; &c.

(5) In the following special cases: in **مَلَّكِي** “from quiet”, = “suddenly”, absolute state of **مَلَّكِي** from *šēli* (like **مَلَّكِي**); in **مَلَّكِي** “when?” from *emmāthai*; **مَلَّكِي** “yesterday” from *ethmālē*; and the derived word **مَلَّكِي** “the day before yesterday”; lastly in the much maimed form **مَلَّكِي** (or **مَلَّكِي**) “last year”.

B. Even in very ancient MSS. the unpronounced **ـ**’s are often wanting: a similar **ـ** is more rarely omitted. Conversely **ـ**, which one was in the habit of so often writing,—apparently without cause,—was in some cases attached parasitically to words ending in a consonant; *e. g.* there occurs in old manuscripts **مَلَّكِي** for **مَلَّكِي** “God” (Construct State); **مَلَّكِي** for **مَلَّكِي** “August”; **مَلَّكِي** for **مَلَّكِي** “spirit”. Occasionally it is

(1) Even the hymns of Bardesanes seem to neglect them, as regards the number of syllables.

employed as a diacritic mark of the 3rd sing. fem. of the Perf. *e. g.* مَحَلَّه “she killed”. Such an employment of َ in the 3rd pl. fem. Perf. has gradually come into full use with the West-Syrians; قَتَلَتْ “they (f.) killed”, for the old قَتَلُوا retained by the East-Syrians (from original *qētālā*, not *qētālī*). The employment of َ in the 3rd sing. fem. Imperf.,—coming into view in rather late times,—prevails among the West-Syrians, though not quite so universally; اِمْلِكْ, اِمْلِكِي “she kills”, &c., in order to distinguish it from the 2nd sing. masc., اِمْلِكْ, اِمْلِكْ “thou killest”: the Nestorians are completely unacquainted with the َ in this usage.

NEW VOWELS AND SYLLABLES.

New vowels and syllables. Vowel prefixed. (Alaf prosthetic).

§ 51. An ا with a vowel is sometimes prefixed to an initial consonant which has not a full vowel. Thus ا in اِثْنًا “six”, اِثْنِيْن “sixty”, alongside of اِثْنًا, اِثْنِيْن; اِثْنًا “a written bond” along with اِثْنًا, and always اِثْنًا “drank”; further اِثْنًا “already” sometimes for اِثْنًا. Frequently so in Greek words with στ, σπ, like اِثْنًا or اِثْنًا *σπαρταλα*, اِثْنًا and اِثْنًا *σπασπα*, &c.

The prefix, pretty frequently met with in ancient MSS. before ا, is probably to be pronounced ا; *e. g.* اِثْنًا for اِثْنًا “Beloved”; اِثْنًا for اِثْنًا “upper garment”; اِثْنًا for اِثْنًا⁽¹⁾ “firmament”; اِثْنًا for اِثْنًا “contented”, and many others. So too اِثْنًا for اِثْنًا “a meal”; اِثْنًا for اِثْنًا “ice”. In the frequently occurring اِثْنًا the *u* of the rarer form اِثْنًا, اِثْنًا is brought to the front. The early adopted Persian word *rāzū* اِثْنًا, more rarely اِثْنًا, اِثْنًا “a secret” seems to have been pronounced with a vowel-prefix, which however is ignored in the pointing.

§ 52. A. The poets sometimes insert an *e* before ا د ڤ after a word ending in a consonant, *e. g.* اِثْنًا اِثْنًا “is to them” *ith elhōn* (with three syllables) = اِثْنًا اِثْنًا. Auxiliary vowels.

(¹) اِثْنًا is measured as dissyllabic like اِثْنًا in MOESINGER'S *Monumenta Syriaca* II, 86 v. 152 *et passim*, but اِثْنًا, اِثْنًا as trissyllabic in Jacob of Sarūg, *Thamar* v. 247, 251.

B. Essentially the same thing takes place frequently within the word. Especially when a consonant without a full vowel follows one that has no vowel, a short vowel is inserted often between the two to facilitate pronunciation. Thus $\text{ܡܝܫܪ} = \text{ܡܝܫܪ}$ “sunrise”; $\text{ܫܚܒܐ} = \text{ܫܚܒܐ}$ “fear”; $\text{ܐܝܡܢܩܡ} = \text{ܐܝܡܢܩܡ}$ “you permit *or* remit”; $\text{ܐܝܫܝܥ} = \text{ܐܝܫܝܥ}$ “thou fearest (f.)”; $\text{ܝܪܚܩܡ} = \text{ܝܪܚܩܡ}$ “they buy”; also $\text{ܡܝܡܢܐ} = \text{ܡܝܡܢܐ}$ “she swears”; $\text{ܐܪܕܐ} = \text{ܐܪܕܐ}$ “quaking”; and $\text{ܝܠܕܐ} (= \text{ܡܠܕܐ} \text{ v. } \text{ܝܠܕܐ})$ “question”. Particularly does this occur when one of the letters is a liquid or $\text{ܕ} \text{ } \text{ܠ} \text{ } \text{ܡ} \text{ } \text{ܢ} \text{ } \text{ܝ}$; on the other hand it is never found between sibilants and dentals. A marked amount of fluctuation however prevails in individual cases in the pronunciation of the various dialects and schools. With the old poets the longer forms, as indicated by the metre, are upon the whole rare; they abound in the vocalisation of the Bible, with both East- and West-Syrians.

C. The small stroke under the letter, called *meħaggyānā* “the accentuator”, serves as a sign of the fuller pronunciation particularly with the East-Syrians; the one above the letter, called *marhêtānā* “the hastener”, as the sign of the shorter (§ 17). Yet often the full vowel is also written instead of the former, thus $\text{ܐܝܡܢܩܡ} = \text{ܐܝܡܢܩܡ}$ “I empowered”.

The sign — stands sometimes too in cases where the vowel which is supposed to be inserted is an original vowel, *e. g.* in $\text{ܡܝܡܢܐ} = \text{ܡܝܡܢܐ}$ from *qalgaltā*. Sometimes it is not easy to say whether a vowel is original or inserted. Here and there such a vowel alters the original vocalisation more strongly; thus from ܡܝܡܢܐ “scorpion”, has come the West-Syrian ܡܝܡܢܐ and then the East-Syrian ܡܝܡܢܐ .

The inserted vowel is mostly *e*, but often too it is *a*, especially before gutturals, and before *q* and *r*.

The relations of Rukkākhā and Quššāyā suffer no alteration through this insertion, as several of the foregoing examples show.

Influence
of the con-
sonants
upon the
vowels.
Of ܐ.

INFLUENCE OF THE CONSONANTS UPON THE VOWELS.

§ 53. An *l* originally a consonant and ending a syllable in the middle of a word becomes, in combination with a preceding *a* or *i*, an *ē*, which for the most part is farther developed with the West-Syrians into *ī*.

Thus רֹאשׁ from ראש "head"; בּוֹרֵךְ "says"; נֹאכַץ "eats"; אֹמֵר "I say"; זָבַח "wolf", from דָּבָח; גֶּחַל "a well" (also written חַל § 46), and so forth.

On the other hand the ל becomes ā in גֶּחַל "small cattle", through the influence of the neighbouring gutturals from גֶּחַל; גֶּחַל "battlements" from גֶּחַל; גֶּחַל "a certain thorny shrub" from גֶּחַל; and similarly חֶסֶד "bosom" from חֶסֶד for original חֶסֶד.

In the end of the word we have בּוֹרֵךְ from נֹאכַץ. In other cases ל is retained here according to the analogy of corresponding forms ending in other gutturals, *e.g.* גֶּחַל "unclean" (§ 100); גֶּחַל "polluted"; גֶּחַל "consoled" (§ 172), &c.

§ 54. א ו ו and י as final radicals, especially when they close the syllable, transform an ē into an ā; thus, יָדָע "knows" (compared with יָדָע "sits"); יָדָע "sacrificed", compared with יָדָע; יָדָע "arose", for *nēveh*; יָדָע "leads", for *neḏabber*; יָדָע "we made known"; יָדָע "you arose"; יָדָע "a bird"; יָדָע "you led", &c. (§ 170).

Of the other
gutturals
and of r.

In rare cases the transformation of an ē into ā, before these final consonants, has been retained from very remote times, as for instance in יָדָע "opens"; compare on the other hand יָדָע "slaughters", &c. (§ 170). In certain cases they have the effect even of transforming a following *e* (or *o*?) into *a* (v. § 169).—On the exchange of *a* and *e* in words which have middle gutturals v. § 45.

On the shading off of an *a* into *e* through the influence of a sibilant, v. § 45; and of a *u* into *o*, effected by a guttural v. §§ 48, 49. In like manner the gutturals, as well as other consonants, particularly emphatic ones, must have brought about a special shading of the vowels in still other instances, without the writing giving much indication of such delicate turns.

3. STRONGER ALTERATIONS.

3 Stronger
alterations.

§ 55. We find these, for instance, in the blending of Participles and Adjectives with the Subject-Pronouns: *e.g.* מְהִיטֵם (מְהִיטֵם) from *qāṭlān a(n)tōn*; מְהִיטֵם from מְהִיטֵם; בְּרִיטֵם "benedicta tu", from בְּרִיטֵם; מְהִיטֵם from מְהִיטֵם (§ 64 A), &c. Blendings with בְּרִיטֵם appear in still other situations, *e.g.* בְּרִיטֵם *dahrat* "thou art gold";

ܐܝܬܐ *“ubi es?”*; ܐܢܬ ܒܪ ܒܪܝܐ *bar bārōyat* “thou art the son of the Creator”; ܐܢܬ ܕܗܝܝܬ *dēhayyēt* “vitae es”, &c. Still in these cases the preservation of the separate portions is the more usual practice.

Amongst other instances we meet with extraordinary mutilations in the numerals of the second decade (§ 148 B); and farther in certain compounds (§ 141).

4. Tone.

4. TONE.

§ 56. The Nestorians now put the tone on the penult throughout, and that very distinctly. The Maronites⁽¹⁾, on the other hand, put the tone always, or almost always, on the last syllable, when it is a closed syllable, *e. g.* ܐܙܐ *ōzél*, ܩܬܠܬ ܩܬܠܬ *qetlât*, ܢܥܕܩܐ *nezdaqêf*, ܝܥܡܝܢ *yaumîn*, ܝܥܫܐ *Ješû*, and so also in endings with a diphthong, *e. g.* ܐܬܐ *etâu*, ܬܠܡܕܐ *talmūdâu*, ܫܒܩܐ *šabqûi*, ܐܒܢܐ *ebnêu*. On the other hand they always, or nearly always, put the tone on the penult, when the word ends in a simple vowel: ܐܬܐ *étô*, ܢܬܐ *nîṭê*, ܫܒܐ *šôbê*, ܢܚܘܐ *néhwê*, ܐܡܐ *âmô*, ܡܠܐ *mélê*, ܫܘܦܪܐ *sófrê*, ܠܐ *lônô* &c. Occasionally a secondary tone also becomes perceptible. At an earlier time the final syllable invariably had the principal accent.

(¹) I am indebted to my friend GUIDI, following the communications made by P. CARDAHI, for the data on the accentuation of the Maronites.

PART SECOND.

MORPHOLOGY.

§ 57. The large majority of all Semitic words, as is well known, Strong and weak roots. are derived from roots which for the most part have three, but occasionally even four or more 'Radicals'. If the *three* radicals are firm consonants, the roots are then called *Strong*: but if one of the radicals is \bullet or \smile (frequently appearing as a vowel), or if the due weight of the word is attained by the doubling of one of two firm radicals, then the roots are called *Weak*. On practical grounds we retain this method of treating roots, without insisting farther on the point that even with strong roots a radical is often demonstrably of quite recent origin, while on the other hand there is much variety in the origin of weak forms of the root, and while in many cases at least, the assumption of an original *Waw* or *Yod* as a radical, or that of a third radical with the same sound as the second, is a pure fiction. Thus we speak of roots *primae* \bullet or \smile (פּ , יּ) [Pe Waw, Pe Yod] meaning those whose first radical is taken as *W* or *Y*; so of roots *mediae* \bullet or \smile (עּ , וּ) [Ayin Waw, Ayin Yod], and *tertia* \smile and *mediae geminatae* (עע) [Lamed Yod, and Ayin doubled]. In addition we have frequently to deal specially with words of which ז is a radical; for this sound (cf. § 33 *sqq.*) undergoes many modifications. In like manner we have to treat of words which have *n* as the first letter of the root. The forms too, which have a guttural or an *r* as second or third radical, are, by reason of certain properties, brought occasionally into special notice.

Variation
of weak
roots

§ 58. *Weak roots* vary a good deal in their weak letters. Thus חמם, חום, חמי, יחם (to which is added another secondary form חמת) are essentially modifications only of the same fundamental root, which means “hot”. In particular, roots ער and עע are very closely related. Thus also in Syriac they very readily change into one another: the substantive belonging to פדר “to err” (Perf. פִּפֵּר, Impf. יִפְּדֵר) is פִּפְדָּא, as if from פוד; and along with the frequently occurring חנן “to pity” חון is found (Perf. חָנַח, Impf. יִחְנֵחַ), and with כפר “to bend”, כור, &c.

Roots *med.*
gem.

§ 59. Forms *med. gem.* in Syriac attain like weight with that of the strong forms, by doubling not the second radical, but the first, when it is possible, *i. e.* when a prefix ending in a vowel precedes it. Thus from גז “to shear” אִגְּזוּ aggez (answering to אִמְּלוּ); אִגְּזוּ eggoz (= אִמְּלוּ); נִגְּזוּ negzūn, properly neggēzūn (= נִמְּלֵמוּ); אִנְּתֵבְךָ “you (fem. pl.) love” (= אִנְּתֵבְךָ from חבב); מִסְּפִל “boiler” (from חמם “to warm”; מִסְּפִל, מִסְּפִלָּה, “entrance”, &c.

Yet in some nouns we find the general Semitic method,—*i. e.* the method of either directly or virtually doubling the third radical, even with the prefixes mentioned: thus מִסְּפִל “needle” (not מִסְּפִלָּה); מִסְּפִלָּה or מִסְּפִלָּה (East-Syrian) “shield”; מִסְּפִלָּה “a booth” (*mētaltlā*, properly *mēlallēlā*), pl. מִסְּפִלָּה (*mēlallē*); מִסְּפִלָּה “sieve”; מִסְּפִלָּה “a cave”; and מִסְּפִלָּה, מִסְּפִלָּה, &c., mostly used adverbially, “completion” (תָּמַם), “continually”.

Two *l*’s stand beside each other like two different consonants⁽¹⁾ in מִסְּפִלָּה “speech”; מִסְּפִלָּה “cover, shelter” (§ 46); and the quadrilateral form מִסְּפִלָּה “face”. In these formations, however, the *l* is again dropped in the usual pronunciation (§ 29), so that in point of fact the regular form makes its appearance. Add the peculiar form מִסְּפִלָּה, &c. “to lament”⁽²⁾. The following appear to be later formations: מִסְּפִלָּה “mockery”, from מִסְּפִלָּה (הלל); and from מִסְּפִלָּה, מִסְּפִלָּה “a prayer”. Thus, farther, regularly in the Ethpeel מִסְּפִלָּה “was shorn” (as compared with מִסְּפִל “shore”).

⁽¹⁾ מִסְּפִלָּה, formed in this way Judges 3, 22 “a part of the abdomen” is pronounced *marqā*, but others read מִסְּפִלָּה.

⁽²⁾ מִסְּפִלָּה “to finish” is a word borrowed from the Assyrian.

In Syriac too the second and third radicals, when identical, are always kept in separate existence, if a long vowel comes between them, in the course of the formation, *e. g.* سَتَلَّ “pardoned”; سَتَلَّ “favour”, &c.. as well as when the first of the two is itself doubled, *e. g.* اِثَّهَّ ethhannau “begged for pardon”.

§ 60. With roots of four radicals we also rank such as are demonstrably formed originally from roots of three radicals with well-known suffixes or prefixes, but which are treated in the language quite like quadrilateral forms, *e. g.* حَجَّبَ “to enslave”, properly a causative form from حَجَبَ; يَجِبُ “to estrange”, “to alienate”, from عَجِبَ “strange”, from عَجَبَ, &c. Quadrilateral roots.

§ 61. Nouns, properly so called (Substantives and Adjectives), and verbs, have in all respects such a form that they are subject to the scheme of derivation from roots composed of three or more radicals, although sufficient traces survive to show that this condition was not, throughout and everywhere, the original one. The only marked divergences in formation, however, are found on the one hand with the Pronouns (which originate partly in the welding together of very short fragments of words), and on the other hand with many old Particles. To these two classes, the Pronouns and Particles,—we must therefore assign a separate place, although both in conception and usage they belong to the Noun. The same treatment must be extended to the Numerals, which, to be sure, stand in form much nearer to the usual tri-radical formations. Nouns and verbs.

§ 62. Overagainst all true words, or words that express some conception, stand the *expressions of feeling*—or the *Interjections*, which originally are not true words at all, but gradually enter,—at least in part,—into purely grammatical associations, and even serve to form notional words. Thus اُ “woe!” is a mere exclamation of pain, and فِ “fye!” one of detestation; but اُ حِ “woe to the man!” or اُ فِ “fye upon the man!” is already a grammatical association of words, and اُ “the woe” is a regular noun. ⁽¹⁾ Interjections

(¹) This subject might be treated at great length.

Such Interjections are **اِهْ** (§ 9), **اَوَّ** “O!”, **اُو**, **اُ** “O!”, **اِهْ** “Ah!”, **اِهْ** “Ho! Ho!” (in mockery), &c. Also the demonstrative form **اِهْ** “Here!” “Lo!”, which is greatly employed in the formation of Pronouns and Adverbs, is to be regarded as originally an interjection.

Nouns.

I. NOUNS.

Pronouns.

1. PRONOUNS.⁽¹⁾

PERSONAL PRONOUNS.

§ 63. (a) *Subject-Forms.*

Personal
Pronouns.
Subject-
Forms.

		<i>Separate Forms.</i>	<i>Enclitic Forms.</i>
Singular.	1. pers. “I”	أَنَا (أنا)	أنا (أنا), أنا
	2. pers. “Thou” {	m. أَنْتَ	أَنْتَ
		f. أَنْتِ	أَنْتِ
	3. pers. {	m. هُوَ	هو, ه (§ 38)
		f. هِيَ	هي
Plural	1. pers. “We”	أَنْسِبْ, سِبْ	أَنْسِبْ
	2. pers. “You” {	m. أَنْتُمْ	أَنْتُمْ
		f. أَنْتِمْ	أَنْتِمْ
	3. pers. “They” {	m. هُمْ	هُمْ
		f. هُنَّ	هُنَّ

On **هوَ** “he is”, **هِيَ** “she is” v. § 38.

Rem. The form **أَنْسِبْ**,—(originally *anahnân*, but in our literature certainly no longer of three syllables, indeed seldom having two as *ānahnan*, and commonly being monosyllabic in speech, and merely a remnant of early orthography for **سِبْ**, **سِبْ**),—is found only in old manuscripts.

أَنْسِبْ, **سِبْ**, besides representing enclitic Subject-forms or Copula-forms (§ 311 sq.), represent also for the 3rd pers. pl. the Object, which is ex-

(¹) Notice the points (§ 6), which with many of these words are set down almost without exception, even with the full vocalisation.

pressed by Suffixes for the other persons (§ 66). They also appear, though rarely, in other connections (§ 220 B).

§ 64. *Enclitic forms* of the 1st and 2nd pers. often coalesce with participles and,—though more rarely,—with adjectives; in such cases marked transformations occasionally occur. In particular in the plural, the first portion [*i. e.* the participle] loses its final *u*, while the second [the pronoun] loses its *h* or *u(n)*. In the 2nd pers. singular, the first portion always loses a short vowel before the final consonant. Thus with **مُكِلِّل** “killing” (f. **مُكِلِّلَة** &c.); **مُكِلِّل** “revealing”; **مُكِلِّل** “beautiful”; **مُكِلِّل** “clean”:—
Sing. 1. m. **أَنَا** **مُكِلِّل** or **مُكِلِّل** “I kill”; **أَنَا** **مُكِلِّل**, **مُكِلِّل** “I reveal”; **أَنَا** **مُكِلِّل** “I am beautiful”; **أَنَا** **مُكِلِّل** “I am clean”.

1. f. **أَنَا** **مُكِلِّلَة**; **أَنَا** **مُكِلِّلَة**; **أَنَا** **مُكِلِّلَة**.

2. m. **مُكِلِّل**; **مُكِلِّل**; **مُكِلِّل**; or without coalescing: **مُكِلِّل** **أَنَا**; **مُكِلِّل** **أَنَا**; **مُكِلِّل** **أَنَا**.

2. f. **مُكِلِّلَة**; **مُكِلِّلَة**; **مُكِلِّلَة** or separately **مُكِلِّلَة** **أَنَا**; **مُكِلِّلَة** **أَنَا**; **مُكِلِّلَة** **أَنَا**.

Plural 1. m. **مُكِلِّلِينَ**; **مُكِلِّلِينَ**; **مُكِلِّلِينَ**; or written separately, though pronounced in exactly the same way: **مُكِلِّلِينَ** **أَنَا** (**مُكِلِّلِينَ** **أَنَا**).

1. f. **مُكِلِّلِينَ** **أَنَا**; **مُكِلِّلِينَ** **أَنَا**; **مُكِلِّلِينَ** **أَنَا** (say *qāt-lānan*, &c.).⁽¹⁾

2. m. **مُكِلِّلِينَ**; **مُكِلِّلِينَ**; **مُكِلِّلِينَ**; or written separately, though spoken in the same way:—**مُكِلِّلِينَ** **أَنَا**;

مُكِلِّلِينَ **أَنَا**; **مُكِلِّلِينَ** **أَنَا**.

2. f. **مُكِلِّلِينَ** **أَنَا**; **مُكِلِّلِينَ** **أَنَا** or written separately, **مُكِلِّلِينَ** **أَنَا**; **مُكِلِّلِينَ** **أَنَا**.

B. *Rem.* In more ancient times *en* or *n* appears also with the poets⁽³⁾ as an enclitic form of the 1st sing., and in fact this is often

(1) For the feminine form the masculine form **مُكِلِّلِينَ**, &c. sometimes appears.

(2) When the participle or adjective ends in *l*—, the 2nd fem. pl. form of the enclitic, and the participle are written separately.

(3) In homely prose I find such a form in the Rules for Monks of M^t Izlā, of the year 571 (*Rendic. della Accad. dei Lincei* 1898, 43, 10); **أَنَا** **مُكِلِّل** “I beseech”. Ebedjesu substitutes for it the usual **أَنَا** **مُكِلِّل**.

written **ب**, through confusion between it and the object-suffix: *Masc.* after **ل**: **أَدْعِي** = **أَدْعِي** "I call"; **أَعْتَرِفْ** "I acknowledge", **أَشِيرُ** "I point out", &c.⁽¹⁾: *Fem.* **أَجْزِي** = **أَجْزِي** "I pass over"; **أَقُولُ** "I say"; **أَهْزِي** "I am alarmed", **أَرْجُو** "I wish", **أَتْرَكُ** "I am forsaken".

Possessive
suffixes.

§ 65. (b) Suffixed personal pronouns.

Possessive suffixes.

Singular.	1. pers.	{	m.	أَنَا	and after vowels	أَنَا	"my"
	2. pers.	{	m.	أَنْتَ	"thy"	أَنْتَ	"thy"
	3. pers.	{	m.	أَنْتَ	"his"	أَنْتَ	"his"
Plural.	1. pers.	{	m.	أَنْتَ	"our"	أَنْتَ	"our"
	2. pers.	{	m.	أَنْتَ	"your"	أَنْتَ	"your"
	3. pers.	{	m.	أَنْتَ	"their"	أَنْتَ	"their"

Object
suffixes.

§ 66.

Object suffixes.

Singular.	1. pers.	{	m.	أَنَا	and after vowels	أَنَا	"me"
	2. pers.	{	m.	أَنْتَ	"thee"	أَنْتَ	"thee"
	3. pers.	{	m.	أَنْتَ	"him"	أَنْتَ, أَنْتَ, and أَنْتَ	(§ 50 A) "him"
Plural.	1. pers.	{	m.	أَنْتَ	"us"	أَنْتَ	"us"
	2. pers.	{	m.	أَنْتَ	"you"	أَنْتَ	"you"
	3. pers.	{	m.	أَنْتَ	The enclitics أَنْتَ, أَنْتَ serve instead of suffixes for the	أَنْتَ	3 rd pers. pl. (§ 63).

For the method of attachment of the Possessive Suffixes v. §§ 69, 145, 149, 157, 199; and for that of the Object- or Verbal-suffixes v. § 184 sqq.

(¹) Masculine forms from strong roots are very rare.

DEMONSTRATIVE PRONOUNS.

§ 67. (a) *For what is nearer*; “this”: *masc.* هَذَا, هَـذَا—*fem.* هِذَا: Demonstrative pronouns
Plural هَـؤُلَآءِ (m. and f.).

Rem. A rarer secondary form from هِذَا is هَـذَا.

We get هَـذَا with هَـؤُلَآءِ (§ 38). For هِذَا comes a هَـذَا before هَـؤُلَآءِ, thus هَـؤُلَآءِ هِذَا *hādāi (hōdāi)*.

(b) *For what is more distant*; “that”: *masc.* هَـؤُلَآءِ; *fem.* هَـؤُلَآءِ; Plural *masc.* هَـؤُلَآءِ, *fem.* هَـؤُلَآءِ.

Rem. 1. هَـؤُلَآءِ, هَـؤُلَآءِ “illi, illae” must not be too closely associated with هَـؤُلَآءِ “hic”, merely because of a casual similarity of sound. The forms for “this” are compounded out of *den, dēnā, dē, illēn* with *ha* (§ 62); those for “that”, out of the personal pronouns *hū, hī, hennōn, hennēn* with *hā*.

Rem. 2. Only in very old writings there appear in isolated instances the farther forms هَـؤُلَآءِ “illi”, هَـؤُلَآءِ “illae”, and هَـؤُلَآءِ “illi” (a *fem.* form corresponding to the last is not known); the three forms given may be pronounced something like *hālōkh, halekh; hānōkh*. Very rarely indeed there appears also هَـؤُلَآءِ = هَـؤُلَآءِ “hi, hac”.

INTERROGATIVE PRONOUNS.

§ 68. هَـؤُلَآءِ “who?”. هَـؤُلَآءِ, هَـؤُلَآءِ, هَـؤُلَآءِ “what?”.

Interrogative pronouns.

With هَـؤُلَآءِ, هَـؤُلَآءِ: هَـؤُلَآءِ, and *fem.* هَـؤُلَآءِ “who?, who is?”. هَـؤُلَآءِ “what is?”. Rarely هَـؤُلَآءِ for هَـؤُلَآءِ (§ 44).

هَـؤُلَآءِ “which?” or “what?” *m.*; هَـؤُلَآءِ “which?” *f.*; Pl. هَـؤُلَآءِ “which?”.

Rem. 1. هَـؤُلَآءِ, هَـؤُلَآءِ, هَـؤُلَآءِ have sprung from *mā + den, dēnā; hā, hī, hē* from the interrogative *ai* with *dēnā, dā, illēn*.

Rem. 2. هَـؤُلَآءِ, &c. is often improperly held as a demonstrative, because, like other interrogatives, it stands as correlative to the relative (§ 236).

THE RELATIVE PRONOUN.

§ 69. The relative pronoun is هَـؤُلَآءِ, هَـؤُلَآءِ (§ 43 E), which has a very wide range of use. The older form *dī* still shows itself in the *Separate possessive pronoun*, formed through its composition with the preposition هَـؤُلَآءِ

The relative pronoun.

and the possessive suffixes (§ 65); **ܐܝܬܝ** “my”; **ܐܝܬܝܟܝܐ** “thy” *m.*; **ܐܝܬܝܟܝܐ** “thy” *f.*; **ܐܝܬܝܗܝܐ** “his”; **ܐܝܬܝܗܝܐ** “her”—**ܐܝܬܝܗܝܐ** “our”; **ܐܝܬܝܗܝܐ** “your” *m.*; **ܐܝܬܝܗܝܐ** “your” *f.*; **ܐܝܬܝܗܝܐ** “their” *m.*, **ܐܝܬܝܗܝܐ** “their” *f.*

2. Nouns in
the stricter
sense.

(Substan-
tives and
adjectives.)

A. Gender,
Number,
State.

General
statement:
Paradigm
of the sim-
plest forms.

2. NOUNS IN THE STRICTER SENSE.

(SUBSTANTIVES AND ADJECTIVES.)

A. GENDER, NUMBER, STATE.

§ 70. Every Syriac substantive or adjective has a gender, a number, and a state. The indications of all three conditions are very closely associated together, and almost interpenetrate one another. We shall therefore deal here with the three, at one and the same time.

Syriac has two *genders*, Masculine and Feminine, two *numbers*, Singular and Plural ⁽¹⁾, and three *states*, Absolute, Construct, and *Emphatic*. The *Emphatic State* is formed by appending an *ā* (originally *hā*?) which possessed the significance of the Article (the Determination), but this meaning has for the most part been lost. The *Construct State* is the form of the noun immediately before a Genitive. A noun, which has neither of the States named, stands in the *Absolute State*. The *Emphatic state* is of by far the most frequent occurrence in Syriac substantives. Many are no longer met with in either of the other two states, or only in quite isolated cases: accordingly substantives at least are presented here throughout, in the *Emphatic state*, as being the form lying next to hand, even if not the most original. The other two states have no special ending for the singular of Masculines, nor for that of Feminines without the feminine sign. The termination of the *Emphatic state* (*ā*) combines with the masculine plural-ending to form *aiyā*, which again is generally farther blended into *ē*. The usual feminine ending in the Singular, was *at*, which has maintained itself as *ath* in the *Construct state*, but has become *ā* in the *Absolute state*. The plural-ending for Masculines in the *Absolute state*

⁽¹⁾ Various traces of the Dual are still met with, but this Number has no longer a life of its own.

is *in*, and in the Construct state, *ai*: the corresponding endings for Feminines are *ān*, *ath*.

We give at this point, as an example of the most usual formations, the Adjective **ضَم** “wicked”.

Singular.			Plural.		
St. abs.	St. constr.	St. emph.	St. abs.	St. constr.	St. emph.
ضَم	ضَم	ضَمْل	ضَمَم	ضَمَم	ضَمَمْل
f. ضَمْل	ضَمَل	ضَمَلْ	ضَمَم	ضَمَم	ضَمَمْل

Rem. Notice that the absolute state of the feminine singular and the emphatic state of the masculine singular for the most part sound alike.

On **ضَمْل** and **ضَمَل** v. § 23 E.

§ 71. Certain words insert a *y* (or *i*, v. § 40 C) before the feminine ending:—

Insertion of
ـ before the
feminine
ending.

(1) First, those words (in all their forms) which terminate in the suffix *ān*, *ōn*, (*ūn*) : e. g. from **ضَمَمَج** “murdering”, the feminine sing. abs. state is **ضَمَمَجَان**, the constr. state **ضَمَمَجَانِ**, the emphatic state **ضَمَمَجَانْ**; the feminine plural abs. state **ضَمَمَجَان**, the constr. state **ضَمَمَجَانِ**, the emph. state **ضَمَمَجَانْ**. So from **ضَمَمَجَان** *regulus*, we have the feminine **ضَمَمَجَانِي**, &c. This analogy is followed in such old borrowed words as **ضَمَمَجَان** *τεχνίτης*, and **ضَمَمَجَان** *πρωχῆ*, pl. **ضَمَمَجَان**, **ضَمَمَجَان** (but emphatic state fem. **ضَمَمَجَانْ**).—*Exceptions*, **ضَمَمَجَان** fem. from **ضَمَمَجَان** “related”, and **ضَمَمَجَان** fem. from **ضَمَمَجَان** *secundus*.

(2) Next, the adjective **ضَمَمَجَان** “little” in all its forms (fem.), except in the emphatic state sing.: **ضَمَمَجَان**, **ضَمَمَجَانِ** (but **ضَمَمَجَانْ**);—**ضَمَمَجَان**, **ضَمَمَجَان** (?), **ضَمَمَجَانْ**.

(3) Probably it is the same with Nomina agentis of the form **ضَمَمَجَان**. For the singular we have **ضَمَمَجَان** “rebellious”, and the analogously-treated, although Greek, word **ضَمَمَجَان** *ἀσώτη*; for the plural of the absolute state, only **ضَمَمَجَان**. The abs. and construct states of these Nom. ag. almost never appear. In other cases [emph. st. pl.] there occur **ضَمَمَجَان** “destroying”; **ضَمَمَجَان** “transitory things”; **ضَمَمَجَان** “murderous”, &c. Forms like **ضَمَمَجَان** “mortal” &c., without *y*, are of less frequent occurrence.

(4) So too, in the plural of feminine forms of Diminutives in **ضَمَمَجَان** (**ضَمَمَجَان** “yard [court]”, pl. **ضَمَمَجَان**) ـ is inserted, as also in the case of a number of other substantives, which before the feminine ending have

a consonant preceded by a long vowel, a doubled consonant, or two consonants. Thus **حِزَابٌ** “bundle”, pl. **حِزَابَاتٌ**; **حُفْلَةٌ** “tunic”, pl. **حُفْلَاتٌ**; **مَقَامٌ** “place”, pl. **مَقَامَاتٌ**; **ذَنَبٌ** “tail”, pl. **ذَنَابٌ**; and many others. This formation is of more frequent occurrence in later times. Some have secondary forms, *e. g.* **سِكِّينٌ** “knife”; pl. **سِكِّينَاتٌ** and **سِكِّينَاتٌ** (as well as **سِكِّينَاتٌ**).

Pl. emph.
st. in *aiyā*.

§ 72. The plural-ending in the emphatic state was properly *aiyā* (from *ai + ā*): this ending **اِيَّاهُ** is still shown in the short words **خَيْلٌ** “sows”; **سِنٌ** “years”; **زِينٌ** “kinds”; **لَبَنٌ** “breasts”; **إِنْتَبِلٌ** (= **إِنْتَبِلٌ** § 40 C) as well as **إِنْتَبِلٌ** “hands”; **إِنْتَبِلٌ** “curtain” (= **إِنْتَبِلٌ** “face”). For all these words *v.* § 146.

Aiyā appears farther in the plural emphatic state,—through blending the final vowel of the root,—in adjectives and participles in *ē* and *ai* (*yā* in Emph. st. sing.), with the emphatic ending: **مَعْلٌ** “hard” (Emph. st. **مَعْلٌ**), **مَعْلٌ**; **مَعْلٌ** (st. abs. **مَعْلٌ**) “fool”, **مَعْلٌ**; **مَعْلٌ** “lamed”, **مَعْلٌ**, &c.

So with the substantives **كَيْدٌ** “kid”, **كَيْدٌ**; **كَيْدٌ** “a talent (weight)”, **كَيْدٌ**; **كَيْدٌ** “reed”, **كَيْدٌ**; **كَيْدٌ** “bowels”, **كَيْدٌ**; and so with the *Plur. tantum* **كَيْدٌ** “water” (and **كَيْدٌ**, **كَيْدٌ** “heaven” § 146); farther **كَيْدٌ** “young (of animal)”, **كَيْدٌ** (later formation **كَيْدٌ** § 79 A); **كَيْدٌ** “image”, **كَيْدٌ** “price” (later formation **كَيْدٌ** “images”).—But not with the abstract nouns—**كَيْدٌ** “a rent”, **كَيْدٌ** (as against **كَيْدٌ** “one who is torn”, **كَيْدٌ**); **كَيْدٌ** “cold”, **كَيْدٌ**.

Abs. and
constr.
states (cor-
respond-
ing).

§ 73. In the absolute state of the plural, such substantives have *in*, so far as they appear in it at all: **كَيْدٌ**; **كَيْدٌ**; **كَيْدٌ**; **كَيْدٌ**. Thus too the pronunciation of the very rare word **كَيْدٌ** must be *šēmīn* and not *šēmēn*. But the Adjectives have *ēn*: **كَيْدٌ**; **كَيْدٌ**; **كَيْدٌ** (from **كَيْدٌ** and from **كَيْدٌ**) &c.

In the construct state of the plural, such Substantives have *ai*: **كَيْدٌ**; **كَيْدٌ**; **كَيْدٌ**; **كَيْدٌ**; but the Adjectives, *yai*: **كَيْدٌ**; **كَيْدٌ** “herdsmen”; **كَيْدٌ** “criers”; **كَيْدٌ** “pointing out”, &c. (cf. with this section § 145 K *infra*).

Plur. from
enlarged
forms in *ān*.

§ 74. The following Masculines form their plural from enlarged forms in *ān*. They are to some extent words of closely related meaning:—

لُجَا “fruit”; لُجْتَا (لُجَا § 21 D), seldom لُجَا. ⁽¹⁾

لُجَا φάρμακον; لُجْتَا (لُجَا § 21 D).

لُجَا “fragrance”; لُجْتَا (also لُجَا § 44) and لُجْتَا.

لُجَا “scent”; لُجْتَا.

لُجَا “frankincense”; لُجْتَا and لُجْتَا. ⁽²⁾

لُجَا “salve”; لُجْتَا.

لُجَا “wine”; لُجْتَا (also لُجَا § 44). ⁽³⁾

لُجَا “colour”; لُجْتَا, usually لُجَا.

لُجَا “dyed stuff”; لُجْتَا and لُجَا.

لُجَا “wool”; لُجْتَا “woollen stuffs”.

لُجَا “flesh”; لُجْتَا, together with لُجَا. ⁽⁴⁾

لُجَا “race” (γένος); لُجْتَا, also with لُجَا.

لُجَا “foliage”; لُجْتَا.

لُجَا “ruler”; لُجْتَا and لُجْتَا. From that form (لُجْتَا) the singular لُجَا has been derived anew.

لُجَا “priest”; لُجْتَا, usually لُجَا.

لُجَا “teacher”; لُجْتَا (very rarely indeed a sing. from it occurs لُجَا);

لُجَا “magnates” (v. § 146). ⁽⁵⁾

§ 75. *Feminine substantives in لُجَا* have لُجَا in the absolute state of the singular (§ 26 (1)). Thus لُجَا “garment”, لُجَا; لُجَا “journey”, لُجَا; لُجَا “beam”, لُجَا; لُجَا “usury”, لُجَا. In the construct state لُجَا: لُجَا “narration”, لُجَا. But in adjectives, e. g. لُجَا? Fem. in
ithā.

(1) The East-Syrians say *abbā* (§ 45) &c., with *a*. The abs. state is لُجَا: So far as such state appears in the case of the others, it is dealt with in a corresponding way.

(2) Singular لُجَا is “tar”.

(3) Thus the *Plurale tantum* لُجَا “spices” clearly belongs to a sing. لُجَا; and so لُجَا “herbs”, and لُجَا “seeds, plants” must be plurals of لُجَا and لُجَا (also a pl. لُجَا). The singular of لُجَا “a certain wedding dainty” is probably لُجَا.

(4) لُجَا “fleshy layers”, “membranes” is not however a plural from لُجَا, since it is feminine. The singular would probably be لُجَا.

(5) Some few are uncertain. Perhaps several others of those named have simple plurals.

“*pura*”, the absolute state is **طهر**, the construct, **طهرا**. In the plural all have the consonantal *y*: **طهرا**, **طهرا**, &c.

Fem. in ūthā.

§ 76. A. Words in **طهرا** (purely feminine abstract nouns) have **طهرا** in the absolute state of the singular (§ 26 C), and **طهرا** in the construct state, while in the plural they have for states abs., constr., emph.—**طهرا**, **طهرا**, **طهرا**. Thus for instance, **طهرا** “kingdom”, **طهرا**, **طهرا**; and in plural **طهرا**, **طهرا**, **طهرا**.—**طهرا** “a request”, **طهرا**, **طهرا**; plural, **طهرا**, &c.—**طهرا** “chastisement”; **طهرا**, &c.

From **طهرا** “healing”, there is formed (from an old ground-form **طهرا**) **طهرا** or (§ 40 C) **طهرا**. Even from **طهرا** “half”, **طهرا** “testimony”, **طهرا** “inheritance”, the plural is **طهرا**, **طهرا**, **طهرا**; still there is also found, conformably to the original formation, **طهرا**, **طهرا**.

From **طهرا** “manliness” comes the plural **طهرا** “wonders”.

B. Notice specially besides: **طهرا** “image” (**طهرا**, **طهرا**); pl. **طهرا** (**طهرا**). **طهرا** “thing” (**طهرا**, **طهرا**); pl. **طهرا** (**طهرا**). **طهرا** “animal” and **طهرا** “joy” (for and with **طهرا** ⁽¹⁾, **طهرا** § 40 D) form regularly **طهرا**, **طهرا**, **طهرا**; Plural being, of course, **طهرا**, **طهرا**.

Fem. in ōthā.

§ 77. *Feminines in ōthā* ⁽²⁾: **طهرا** “prayer”. constr. state, **طهرا**,—pl. **طهرا**, **طهرا**. So **طهرا** “thigh”. **طهرا**; **طهرا**, **طهرا**, **طهرا** “sawdust”. On the other hand **طهرا** “stroke”, abs. st. **طهرا**: in plural **طهرا**, **طهرا** (without *a* before *o*).

Fem. in āthā.

§ 78. *Feminine forms in āthā* ⁽³⁾ (in the singular occurring nearly always in the emphatic state) have in the plural *awāthā*: **طهرا** “thumb”, **طهرا**; **طهرا** “portion”, **طهرا**, **طهرا**, &c. Similarly **طهرا** (for **طهرا**) from **طهرا** “a hundred”. Some of these words in *āthā* form the plural

(1) But of course the Abstract Noun **طهرا** = **طهرا** “liveliness”, which is formed by **طهرا** “living”, combined with the suffix *ūth* (§ 138),—although in outward appearance it coincides with **طهرا** = **طهرا** “animal”—has **طهرا** in the Abs. st. and **طهرا** in the Constr. st.

(2) The Singular-forms not adduced (st. abs. or constr.) I cannot vouch for. The corresponding Plural-forms (in *ān* and *āth*) are easily supplied.

(3) **طهرا**, pl. **طهرا**, properly an Abstract noun, is masculine, when it means “associate”.

as if the **l** belonged to the stem and they were masculine: thus **حَجَلٌ** “seeking for”, **حَجَلٌ**, **لُجْلُ** “dirt” (for **سṭṭṭṭ** § 33 A), **لُجْلُ**.

مِهْمَةٌ “oath” (Abs. st. **مِهْمٌ**, constr. st. **مِهْمَةٌ**) remains unaltered in the plural, **مِهْمَةٌ**; or from a secondary form **مِهْمَةٌ**, it forms **مِهْمَةٌ**.

سُجْلٌ “sister”,—plural, **سُجْلٌ** v. § 146.

§ 79. A. A number of *masculine substantives in l* form their plural **Pl.in wāḥa**. in **لُجْلُ***, instead of following § 72.⁽¹⁾

Thus in particular:

لُجْلُ “manger”, **لُجْلُ** (2) (§ 34): **لُجْلُ** “lion”, **لُجْلُ** (§ 146); **كُهْمَلٌ** “pipe”, **كُهْمَلٌ**; **نُبْلٌ** “breast”, **نُبْلٌ** (and **نُبْلٌ**); **سُمْلٌ** “serpent”, **سُمْلٌ**; **كُهْمَلٌ** “crane”, **كُهْمَلٌ**; **كُهْمَلٌ** “throne”, **كُهْمَلٌ**; **وُجْلٌ** “heap”, **وُجْلٌ**; **لُجْلُ** (for **lailēgā** § 49 A) “night”, **لُجْلُ**; **فُجْلٌ** “bowels”, **فُجْلٌ**, generally **فُجْلٌ** (§ 72); **رُجْلٌ** “rent”, **رُجْلٌ** (as well as **رُجْلٌ**); **مُجْلٌ** “extracting-fork”, **مُجْلٌ**; **كُهْمَلٌ** “horse”, **كُهْمَلٌ** (3); the compound **جُهْمَلٌ** “pillow” (§ 141), with the irregular plural, **جُهْمَلٌ** (4); and the substantive participles: **فُجْلٌ** “shepherd”, **فُجْلٌ**; **لُجْلٌ** “physician”, **لُجْلٌ**; **لُجْلٌ** “Lord”, **لُجْلٌ** (§ 146); **عُمْلٌ** “cup-bearer”, **عُمْلٌ**.

So also the feminine **يُمْلٌ** “sheep”, **يُمْلٌ**; and **وُجْلٌ** “mill”, **وُجْلٌ** with **وُجْلٌ**.

Farther **لُجْلُ** from **لُجْلُ** “a mule”, for which others give **لُجْلُ** (not so well authenticated).⁽⁵⁾

Besides, it is common with Greek words,—particularly feminines: **لُجْلُ** **μῶδιος**, **لُجْلُ**; **لُجْلُ** **πλατῆρα**, **لُجْلُ**; **لُجْلُ** **γωνία**, **لُجْلُ**, and many others. Also with other terminations: **كُهْمَلٌ**, **لُجْلُ**; **لُجْلُ** **στάδιον**, **لُجْلُ**; **لُجْلُ** **μηχανή**, **لُجْلُ**, and many others.

(1) I adduce those only which are well attested.

(2) So the later formation **لُجْلُ** for **لُجْلُ** (§ 72), where the short *u* is treated as long.

(3) A late formation is **كُهْمَلٌ**.

(4) This form appears to be the only correct one.

(5) Later formation,—**لُجْلُ**. Along with it there is found (from the rare **لُجْلُ**) the fem. **لُجْلٌ**, plural **لُجْلٌ**.

The vocalisation is not always certain in these cases: occasionally secondary forms are found besides, as from **قَدَبِل**, **مَدَبِل** (§ 72).

The peculiar **اِفْل** “pot-stand, hearth”, properly a plural-form, forms a new plural, **اِفْلِ**: a secondary form is **اِفْل**.

B. In addition the following words, not ending in *yā*, form plurals in **اِفْل**:—

(1) Masculines, taking — before the **o**: **اِفْل** “place, **اِفْلِ**”; **اِفْل** “strength”, **اِفْل** (and **اِفْل**); **اِفْل** “heart”, **اِفْل** (and **اِفْل**); **اِفْل** “river”, **اِفْل**; **اِفْل** “midday”, **اِفْل**. In the later speech there are a few additional examples.

(2) Feminines, not taking — before the **o**: **اِفْل** “folk”, **اِفْل**; **اِفْل** “wall”, **اِفْل** (usually **اِفْل** § 80); **اِفْل** “sign”, **اِفْل**; **اِفْل** “village”, **اِفْل**; **اِفْل** “fever”, **اِفْل** (§ 114); **اِفْل** “fire”, **اِفْل** (also **اِفْل**); **اِفْل** “lip”, **اِفْل** (§ 146).⁽²⁾

Feminine-
ending
treated as
a radical.

§ 80. In §§ 78 and 79 B we have already had several feminines which treat their **ل** in the plural as if it belonged to the stem. So, farther, **اِفْل**, **اِفْل** “twig”, **اِفْل**; **اِفْل**, **اِفْل** “sweat”, “exudation”, **اِفْل**; **اِفْل** “bag”, “beam”, **اِفْل**; **اِفْل**, **اِفْل** “tribute”, **اِفْل**; perhaps too **اِفْل** “sting, prick”⁽³⁾ belongs to this class, with pl. **اِفْل**: perhaps also **اِفْل** “stem” with pl. **اِفْل**. Several plurals of Abstracts like **اِفْل**, as pl. of **اِفْل** “care”, are doubtful (**اِفْل** “contention”. “litigation” is regular: **اِفْل**). **اِفْل** “a balance” has, according to some, the pl. **اِفْل**, but **اِفْل** is better (for *massēāthā* √**اِفْل**).

Falling
away of
fem.-ending
in pl.

§ 81. A large number of feminines, particularly names of plants, have a feminine termination in the singular, but not in the plural. Thus *e. g.* **اِفْل** “ell”, **اِفْل**; **اِفْل**, **اِفْل** “wall”, **اِفْل**; **اِفْل** (commonly **اِفْل** § 51) “a patch”, **اِفْل**; **اِفْل** “garden”, **اِفْل**; **اِفْل** “egg”, **اِفْل** (along with **اِفْل** “vaults”); **اِفْل** “ship”, **اِفْل** (with **اِفْل**);

(¹) The simple pl. is given in **اِفْل** “in all places”,—“everywhere”.

(²) Notice with regard to the foregoing sections that the East-Syrians write **اِفْل** for **اِفْل** (§ 49 B).

(³) This (with **اِفْل**) seems to be the correct form. If, however, the *t* is hard, as another line of tradition represents it to be, then it belongs to the root.

سَاعَةً “hour”, سَاعَةً “year”, سَاعَةً (§§ 72, 146); سَاعَةً “word”, سَاعَةً; سَاعَةً “tent”. “hut”, سَاعَةً (§ 59); سَاعَةً “pit”, سَاعَةً; سَاعَةً “grape”, سَاعَةً; سَاعَةً “wheat”, سَاعَةً; سَاعَةً “barley”, سَاعَةً; سَاعَةً “ng”, سَاعَةً (§ 28); سَاعَةً “a kind of thorn”, سَاعَةً, &c., &c.

Notice—سَاعَةً “vertebra” (and سَاعَةً), سَاعَةً (secondary form سَاعَةً); سَاعَةً “charcoal”, سَاعَةً (later additional forms سَاعَةً and سَاعَةً § 71); سَاعَةً (secondary form سَاعَةً) “vine-shoot”, سَاعَةً (§ 28); سَاعَةً “cheese”, سَاعَةً; سَاعَةً “brick”, سَاعَةً.

The foreign word سَابَّاث (שַׁבָּת) “sabbath” (whose ל is properly a radical) is treated in this way:--سَابَّاث, سَابَّاث; in abs. st. sing. سَابَّاث.

§ 82. Other feminines do not have a feminine termination in the singular, but take one in the plural. Thus, for instance سَابَّاث “way”, سَابَّاث; سَابَّاث “earth”, سَابَّاث; سَابَّاث “soul”, سَابَّاث; سَابَّاث “wind, spirit”, سَابَّاث and سَابَّاث, &c.

Assumption of fem. ending in pl.

Several separate the forms of the plural according to the signification, *e. g.* سَابَّاث “eye, fountain”, سَابَّاث “eyes”, - سَابَّاث “fountains”, &c. V. in §§ 84 and 87, the words concerned.⁽¹⁾

Of masculines, only سَابَّاث forms its plural in this way, سَابَّاث (rarely the constr. st. سَابَّاث;— before suffixes سَابَّاث, &c.) along with سَابَّاث (but absolute st. only سَابَّاث); similarly [with double forms] سَابَّاث “names”, together with سَابَّاث, from سَابَّاث; and سَابَّاث “fathers”, together with سَابَّاث from سَابَّاث (§ 146).

§ 83. An old feminine ending *ai* appears only in the following words, which are no longer capable of inflection and always stand in the absolute state of the singular:--

سَابَّاث “quails”; سَابَّاث “a kind of bird”; سَابَّاث “a kind of gnat”; سَابَّاث “spider”; سَابَّاث “condition (terms)”; سَابَّاث “error”; سَابَّاث “concealment” (only in سَابَّاث “in secret”).

Feminine-ending *ai*.

§ 84. A large number of feminines do not have a feminine termination in the singular. I give here a list of ascertained words⁽²⁾ of this

List of feminines not having a fem. ending.

⁽¹⁾ Very frequently a transferred meaning takes *āthā*; while the word in its proper meaning takes *ē*. The latter is properly a dual form in this case.

⁽²⁾ Some doubtful words like سَابَّاث = נָבִים I Kings 6, 9—I have purposely

kind,—though of course not complete,—arranged alphabetically, keeping out Greek words, except a few that have been greatly altered. Those which always take the feminine-ending in the plural I mark with “*āthā*”; those which form the plural in both ways (§ 82), with “*āthā* and *ē*”. The others form the plural only after a masculine type, *so far as a plural of theirs can be authenticated at all*.

كؤا bowl.	كؤا troop. (4)
كؤا ear, <i>āthā</i> (handle &c.) and <i>ē</i> .	كؤا stick. (4)
كؤا way, <i>āthā</i> .	كؤا vine.
كؤا hand (Plurals v. § 146).	كؤا column in book. (4)
كؤا rib.	كؤا wheel.
كؤا ship.	كؤا wādy.
كؤا mother (Plurals v. § 146).	كؤا north.
كؤا cloak.	كؤا tail.
كؤا σαρῆρ.	كؤا side, rib, <i>āthā</i> and <i>ē</i> .
كؤا (properly pl. or rather dual from كؤا “nose”) face.	كؤا a skin, bottle.
كؤا hyena.	كؤا handful.
كؤا earth, <i>āthā</i> .	كؤا axe.
كؤا stone (1) (testic.).	كؤا little finger.
كؤا field. (2)	كؤا field, <i>āthā</i> .
كؤا she-ass.	كؤا bird of prey.
كؤا spring.	كؤا finger-nail, claw.
كؤا knee.	كؤa right hand.
كؤa herd. (3)	كؤa jackal.
	كؤa stone.

excluded.—The number of such Feminines may actually be a good deal larger than has come under observation up to the present time at least. The same remark holds good of the fluctuations in the matter of gender.

(1) Besides, كؤا, pl. كؤا.

(2) Besides, كؤا, pl. كؤا (§ 71). It is a foreign word.

(3) The feminine كؤا “wormwood” (§ 21 D) no doubt had a sing. كؤا and accordingly belongs to § 81. Exactly the same seems to be the case with كؤا “sedge-grass”.

(4) Rare in the masc., and not so well supported.

ܡܝܬܐ liver.

ܡܝܬܐ (ܡܝܬܐ, &c.) ark (probably a foreign word).

ܡܝܬܐ bee-hive.

ܡܝܬܐ tunic (pl. v. § 71).

ܡܝܬܐ talent.

ܡܝܬܐ raft.

ܡܝܬܐ wing, *āthā* and *ē*.

ܡܝܬܐ handful, bowl.

ܡܝܬܐ body, belly, *āthā*.

ܡܝܬܐ shank.

ܡܝܬܐ shoulder, *āthā*.

ܡܝܬܐ tablet.

ܡܝܬܐ sickle. ⁽¹⁾

ܡܝܬܐ shield.

ܡܝܬܐ rising (of the sun), east.

ܡܝܬܐ load.

ܡܝܬܐ calf.

ܡܝܬܐ needle.

ܡܝܬܐ salt.

ܡܝܬܐ copper-coin.

ܡܝܬܐ going-down(of the sun), west. ⁽²⁾

ܡܝܬܐ fire (pl. § 79 B).

ܡܝܬܐ thread (seemingly *λυέα*).

ܡܝܬܐ soul, *āthā*.

ܡܝܬܐ sheep (pl. § 79 A).

ܡܝܬܐ knife, *āthā*, *ē* (and ܡܝܬܐ § 71, 4).

ܡܝܬܐ shield.

ܡܝܬܐ left-hand.

ܡܝܬܐ locks (of hair).

ܡܝܬܐ bit.

ܡܝܬܐ goat.

ܡܝܬܐ side, hip, *āthā*.

ܡܝܬܐ eye, *āthā*, (source, &c.) and *ē*.

ܡܝܬܐ storm.

ܡܝܬܐ small cattle.

ܡܝܬܐ cloud.

ܡܝܬܐ boughs. ⁽³⁾

ܡܝܬܐ sprout.

ܡܝܬܐ heel, track. ⁽⁴⁾

ܡܝܬܐ (v. § 52) scorpion.

ܡܝܬܐ trough.

ܡܝܬܐ bed, *āthā*.

ܡܝܬܐ mist.

ܡܝܬܐ yoke.

ܡܝܬܐ idolatrous altar (from the As-

ܡܝܬܐ finger, *āthā* and *ē*. [syrian].

ܡܝܬܐ dish.

ܡܝܬܐ a little bird.

ܡܝܬܐ pot.

ܡܝܬܐ hedgehog.

ܡܝܬܐ cat, pl. ܡܝܬܐ (foreign word of unknown origin).

ܡܝܬܐ louse, weevil.

ܡܝܬܐ a liquid measure. ⁽⁵⁾

⁽¹⁾ More rarely ܡܝܬܐ.

⁽²⁾ The sing. of ܡܝܬܐ "loins" was probably ܡܝܬܐ.

⁽³⁾ Sing. is probably ܡܝܬܐ "mane"; the plural ܡܝܬܐ also means "mane"; there is also a pl. ܡܝܬܐ.

⁽⁴⁾ ܡܝܬܐ—"tracks"—belongs to the sing. ܡܝܬܐ.

⁽⁵⁾ The ܡ here is altered from ܠ: the word originally had the fem.-ending.

𐤎𐤊 horn, *āthā* and *ē*.
 𐤎𐤊𐤍 grated cover. ⁽¹⁾
 𐤎𐤊𐤍𐤎 foot, *āthā* (bases) and *ē*.
 𐤎𐤊𐤍𐤎 spear.
 𐤎𐤊𐤍𐤎 mallow.
 𐤎𐤊𐤍 mill (pl. § 79 A).
 𐤎𐤊𐤍 herd (especially of horses, word
 from the Persian).

𐤎𐤊𐤍𐤎 an enveloping upper garment
 (word appears to be borrowed from
 the Assyrian).
 𐤎𐤊𐤍𐤎 corpse (from the Assyrian).
 𐤎𐤊𐤍𐤎 tooth *āṭā* (peaks) and *ē*.
 𐤎𐤊𐤍 navel.
 𐤎𐤊𐤍 worm.
 𐤎𐤊𐤍 south.

Add hereto all names of letters, like 𐤎𐤊𐤍, 𐤎𐤊𐤍, &c.

Farther, add feminine proper names, to which also the Hebrew words 𐤎𐤊𐤍𐤎 "earth", 𐤎𐤊𐤍𐤎 "Hades", &c. belong.

Out of the above list certain groups of significations may be readily recognised as mostly feminine, *e. g.* limbs appearing in pairs (but 𐤎𐤊𐤍 "arm"; 𐤎𐤊𐤍 "breasts", &c. are masc.), as well as certain simple utensils and vessels, &c.

Fluctuation
of gender in
names of
animals.

§ 85. *Names of animals*, which for the most part are feminine, appearing sometimes however as masculine, especially when they denote male individuals,—are:

𐤎𐤊𐤍𐤎 frog.

𐤎𐤊𐤍 hare.

𐤎𐤊𐤍 bear.

𐤎𐤊𐤍 partridge.

𐤎𐤊𐤍 stork.

𐤎𐤊𐤍 pigeon.

The correctness of using these words as masculines—is not quite established in every case. On the other hand, certain other names of animals, which have been noted above as being feminine, may occasionally be made use of in the masculine gender. ⁽²⁾ Conversely, the masculines 𐤎𐤊𐤍 "camel", 𐤎𐤊𐤍 "ass", when they have to denote females, are also employed as feminines. Also the word 𐤎𐤊𐤍 "horses" appears in the meaning "mares" as fem. (as well as 𐤎𐤊𐤍).

Radical 𐤎
treated as
fem.-end-
ing.

§ 86. *Nouns formed with the sign of the feminine, 𐤎, remain feminine*, even when this termination is not so readily recognisable as being such a sign. Thus, for example 𐤎𐤊𐤍 "sign"; 𐤎𐤊𐤍 "fever"; 𐤎𐤊𐤍

⁽¹⁾ From *cracki*, a vulgar form of *clatri* or *clathri*, which again is traceable to *καλῆδρα* "bars".

⁽²⁾ Often we can by no means determine the gender by the name alone.

“sister”; **ܡܥܕܐ** “bow” (pl. **ܡܥܕܐܝܐ**); **ܚܒܐ** “bag” (§ 80). The feminine termination is doubtless also present in the feminine **ܡܕܢܐ** “home”, “village” (Assyrian word); **ܡܥܕܐ** “sting”, (§ 80); **ܚܒܐ** or **ܚܕܐ** “pitch”. (cf. p. 57, Note (5). But **ܠܐܝܠܐ** “dirt”, and **ܚܡܐ** “sweat”, occur certainly as masculines, though very rarely.

On the other hand phonetic analogy attracts to the feminine gender the following words, which have a radical **ܠ**:—**ܠܡܢܐ** “ground”; **ܠܠܐ** “glue”; **ܠܡܐ** “mote (**ܕܡܐ**?)”; **ܡܥܕܐ** “anise” (foreign word); **ܚܒܐ** “cypress”; **ܡܥܕܐ** “disposition” (**ܫܘܬܐ**); **ܚܒܐ** “leek”; **ܚܒܐ** “self-sown grain” (foreign word?); **ܚܡܐ** “rust”; **ܚܡܐ** “sediment”, “lees”. In isolated cases the otherwise masculine nouns which follow are employed in the feminine: **ܚܒܐ** (East-Syrian **ܚܒܐ**) “abyss”; **ܡܥܕܐ** “truth”; **ܚܒܐ** “adornment” (from which even appears a pl. **ܚܒܐܝܐ**, as if in accordance with § 75) ⁽¹⁾; **ܚܒܐ** “terror” (but only masculine **ܚܒܐ**, and many others). **ܚܒܐ** “being” is almost always fem.

§ 87. *Other words are common to both genders:*—**ܚܒܐ**, **ܚܒܐ**. Nouns of
common
gender.

“orange”, m. and f., (foreign word).

ܚܒܐ “cattle”, sing. f. and pl. f.; yet also pl. m.

ܚܒܐ “urn”, “sarcophagus” (foreign word) m. and f.

ܚܒܐ “dwelling” (pl. **ܚܒܐܝܐ**, **ܚܒܐܝܐ**); in particular when meaning “convent”, always f. (and then too, pl. always **ܚܒܐܝܐ**).

ܚܒܐ “time” (*Zeit*) m.; “time” (*Mal*) generally f. (as also **ܚܒܐ**, **ܚܒܐ**, “times”).

ܚܒܐ “a rod” m., very rarely f.

ܚܒܐ (**ܚܒܐ**) “palate”; pl. **ܚܒܐܝܐ** m. and f.

ܚܒܐ “sword”, “destruction”, m. and f.

ܚܒܐ “companion” m. and f.

ܚܒܐ “word”, f. (pl. § 81); only as a dogmatic expression, *ὁ λόγος* (not in a natural sense), m.

ܚܒܐ “source”, f. (pl. **ܚܒܐܝܐ**, more rarely **ܚܒܐܝܐ**); rarely m.

ܚܒܐ “moon”, m. and f.

⁽¹⁾ It is of course possible that on the other hand the root is **ܚܒܐ**, and that the *n* has only come from **ܚܒܐ** into the new root **ܚܒܐ**.

“weevil”, m. and f.

نُسخة "copy (of a writing)" m. and f.

مَلِيحًا "quiver", m. and f. (foreign word).

فَوْسٌ “wind”, “spirit”, preponderatingly f., especially in the sense of “wind”; pl. فَوَاسٍ and فَوْسٌ (this only f.).

فِرمَنت "firmament" (Hebr.) m., rarely f.

مَحْلا "stalk", f. (like the more usual مَحْجَلَة, pl. مَحَالِل) seldom m.

جسد "herd" (of swine and demons) m. and f.

عَمِلًا “heaven”, is employed as sing. m., sing. f., and pl. m. (in this last use almost confined to translations of the Bible).

شمس "sun", m. and f.

ma "spike", "ear of corn", m. and f.

فعل "leg", "stem" f., seldom m.

𐤁𐤓𐤕𐤕 “flood” (Hebrew) m. and f.

بُكَار "brook" m. and f.

**Gender of
Greek
words.**

§ 88. Greek words keep their native gender in the large majority of cases. Thus for instance the following are fem.: **ἡ** **ἐπιστολή** “a letter” **ἐπιστολή**; **ἡ** **στολή** (constr. st. **ἐπιστολή**) “robe” **στολή**; **ἡ** **ἀσθένεια** “gastric disease” **ἀσθένεια**; **ἡ** **σπάθη** “sword” **σπάθη** (this from Persian *šamšēr*); **ἡ** **φάλαγγα** (Acc.); and the numerous words in **ἡ** (γ § 46). Amongst others almost all those in **ὁ** are masc., as also **ὁ** **τόμος**; **ὁ** **πόρος**; **ὁ** **κάδος**; **ὁ** **καιρός**; **ὁ** **ἄγρος**. Yet many variations occur here too. Thus **ὁ** **στοά** is m.; **ὁ** **κέρκυρος**, is fem.; **ὁ** **σπόγγος**, is mostly f.; **ὁ** **χώρα**, (also **ὁ** **χωρά**) appears too as masc.; **ὁ** **τιμή** “price” is held as fem. in the sing. or as masc. in the pl. **τιμῆ** (like the Syriac word of the same meaning **ܬܡܢܐ**); **ὁ** **ἀήρ** is mostly f., yet m. also; **ὁ** **χάρτης** is m. and f.; **ὁ** **γούρνα** “gullery” **γούρνα** (f.) m. and f. &c.

Greek neuters are oftenest masc. in Syriac; yet sometimes they are also fem.: Thus is it with جامد βημα; ܐܬܝܢ (ܐܬܝܢ) and other secondary forms) θεατρον; ܡܝܬܐ (ܡܐ, ܡܝܐ) βηλον = *velum*, &c. ܡܝܬܐ "hot water boiler" *καλδάριον caldarium* occurs as m. and f.

**Greek
plural-
endings.**

§ 89. Greek words pretty frequently form Syriac plurals (particularly when, in the Syriac fashion of their singular, they end in ܠ),

1. $\phi^4 = \alpha$: $\alpha\iota$: $\alpha\iota\alpha\iota\alpha\alpha$ μέθοδοι; $\alpha\iota\alpha\alpha\alpha\alpha$ σύνδοι; $\alpha\alpha\alpha\alpha\alpha\iota\alpha\iota\alpha$ ὀρθοδόξοι;
 $\alpha\alpha\alpha\alpha$ Στοϊκοί; $\alpha\alpha\alpha$ κληρικοί, and many others.

3. א^{r} , א^{r} = $\bar{\alpha}\zeta$: אמלך $\delta\iota\alpha\theta\eta\kappa\alpha\varsigma$; אמסל $\sigma\upsilon\sigma\iota\alpha\varsigma$, &c. Very often א is used for this (properly $\sigma\upsilon\varsigma$, but seldom answering exactly to this Greek termination): אמלך ; אמלך $\mu\eta\chi\alpha\eta\alpha\varsigma$, &c. So אמלך , אמלך as pl. from אמלך $\tau\acute{o}\nu\sigma\varsigma$. This א is customarily vocalised as א^{r} (to amend the old error), which is to be read *as*. So also א^{r} = $\bar{\alpha}\zeta$: אמלך $\pi\lambda\acute{\alpha}\kappa\alpha\varsigma$; אמלך Καίσαρας ; אמלך $\acute{\alpha}\epsilon\rho\alpha\varsigma$; א also appears for this, *e. g.* אמלך $\Sigma\epsilon\iota\rho\eta\eta\alpha\varsigma$.

5. $\text{L}^* = \alpha$: اوتى حى *evaggēliā*; مقلا *kephālaina*, &c. Add ملا , ملا : ملا *ōgmata*; ملا *zēghmata*, &c.

The Greek terminations are often wrongly applied, *e. g.* **ἡγεμὼν** **τοπάρχαι**; **ἡγεμὼ** **βήλα**, &c.

Greek analogy is followed also in the formation of ܡܬܝܬܐ, ܡܬܝܬܐ (instead of ܡܬܐ § 81) from the Syriac ܡܬܐ “garden”, and ܡܬܝܬܐ, ܡܬܝܬܐ (instead of ܡܬܐ § 146) from ܡܬܐ “a town”.

§ 90. Proper names suffer no change in the plural in cases like **اٰدَمَ** “two Adam’s”; **مَرْيَمَ** “four Mary’s”; **اٰدَمَ** “many Lot’s” &c. So too for the most part is it with names of letters of the alphabet, *e. g.* **نُوْنَ** “two Nūn’s”, although **نُوْنًا** is also found, &c. Thus too **خَمْسَ** “five *gēr*’s”, *i. e.* five times the particle *gēr*. Also **اٰوَمَ** “two woes”, as well as **اَوَمَ**; for which others have **اَوَمًا** as well as **اَوَمَ**.

Defective
nouns.

§ 91. Many substantives appear only in the singular, others only in the plural. A good many,—particularly of those of the masculine form,—want the absolute and construct states, at least in the singular, or have these supplied only later and artificially, or at least they rarely appear in them. On the other hand a very few appear merely in the construct state or in the absolute state.

Certain ab-
stracts ex-
pressed by
plurals.

§ 91^b. An Abstract expressed by the pl., is found in **نَظَر** “life”; **رَحْمَة** “compassion”; **تَحْلُوت** “emancipation”; **زَوْجَة** “marriage”; **زَوْجَة** (East-Syrian **زَوْجَة**) “betrothal”.

B. Survey
of the no-
minal
forms.
Preliminary
observa-
tions.

B. SURVEY OF THE NOMINAL FORMS.

§ 92. We deal here only with forms consisting of three or more radicals, and with bi-radicals which have become quite analogous to those forms;—as **فَمَل** “mouth”, **مَعَد** “bow”, &c. (to which many others are added, that can no longer be authenticated by us as such). For the other bi-radicals, or for words in other respects very irregularly formed,—v. under anomalous forms § 146. Besides, in instituting this survey, we are in no way aiming at completeness.

According to § 91,—in many substantives, particularly such as have not a feminine ending, we can only authenticate the Emphatic state in the singular. In most cases, however, this form is itself sufficient, particularly with words which have a feminine ending, to enable us to construct the other contingent State-forms.

Alterations are sustained by the ground-form, through the approach of the endings, but, as a rule, in cases only where vowels originally short take thereby a place in an open syllable. The Construct state (with which, in words that have no feminine ending, the Absolute state coincides) exhibits words in most instances as still in their relatively original form, cf. **مَدَد**, **مَدَد**, **مَدَد**, &c., which in the Emphatic state become, according to § 43 A, **مَدَد**, **مَدَد**, **مَدَد**. Many words of the simplest form are exceptions to this rule; and in these words it is only the Emphatic state which retains the vowel in its own place (**مَدَد**; Absolute and Construct states, **مَدَد** for *mall* § 93). In certain respects feminine formations also are exceptions, like **مَدَد**; constr. st. **مَدَد**, &c.

(AA) TRI-RADICAL NOUNS UN-AUGMENTED EXTERNALLY.

THE SHORTEST FORMS.

(AA) Tri-radical nouns un-augmented externally. Preliminary observations.

§ 93. Forms with short vowel of the first radical and absence of vowel of the second (originally *qatł*, *qitł*, *qutł*) coincide so frequently in Syriac with those which had a short vowel both after the first and the second radical (*qatāl*, *qutāl*, *qitāl*, &c.), that we can only in part keep them separate.

The monosyllabic ground-form *qatł*, &c., when no ending is attached, throws the vowel behind the 2nd radical, in the case of a strong root, e. g. **ܡܚܟ** for *malk*, **ܡܘܕܝܫ** for *quḏš*.

The insertion of an *ä* after the 2nd radical in the plural (Hebrew *mēlāchīm*, *malēchē* from *malakīm*, *malakai* from *malk*) is still shown in a few traces. On this rests the double writing in **ܡܠܚܝܩܐ**, **ܡܠܚܩܐ**, &c. (§ 21 D), which springs from a time when the plural *‘amāmē* was still formed from the singular **ܡܚܟܐ**. Some few of these nouns, farther, ‘soften’ the 3rd radical in the plural as it followed a vowel: thus **ܚܒܝܬܐ** “herb”; **ܚܒܝܬܐ** (East-Syrian) from *‘esārē*; **ܠܚܝܩܐ** “theft”, **ܠܚܝܩܐ** (East-Syr. tradition), **ܠܚܝܩܐ** “thousand”; **ܠܚܝܩܐ**, **ܠܚܝܩܐ**; and **ܠܚܝܩܐ** “stock”, **ܠܚܝܩܐ**, &c. The influence of the original vowel in these cases is evident in some examples; e. g. in **ܠܚܝܩܐ** “ways, journeys”, from *halakhāthā* from **ܠܚܝܩܐ** out of original *halakhathā*. But the large majority fashion the plural forms directly according to those of the singular.

§ 94. A. With *a* and *e* of strong root: (a) **ܡܠܟܐ** “king”, absolute and construct states **ܡܚܟܐ**; pl. **ܡܠܟܐ**, absol. st. **ܡܠܟܐ**, constr. st. **ܡܠܟܐ**, &c. With *a* and *e* of strong root.

In the constr. and abs. states of the sing. an *e* appears in these cases throughout: **ܠܚܝܩܐ** “bone”, **ܠܚܝܩܐ**; **ܠܚܝܩܐ** “lord”, **ܠܚܝܩܐ**; **ܠܚܝܩܐ** “soul”, **ܠܚܝܩܐ**. So **ܠܚܝܩܐ** “belly”; **ܠܚܝܩܐ** “servant”; **ܠܚܝܩܐ** “evening”; **ܠܚܝܩܐ** “image”; **ܠܚܝܩܐ** “taste”; **ܠܚܝܩܐ** “rope”, and many others.

On the other hand, *a* appears before a final guttural and *r* (§ 54): **ܠܚܝܩܐ** “door”, **ܠܚܝܩܐ**; **ܠܚܝܩܐ** “body”; **ܠܚܝܩܐ** “morning”, &c.

With feminine ending: **ܡܠܟܐ** “queen”, abs. state **ܡܠܟܐ** (does it occur?), constr. st. **ܡܠܟܐ**; pl. **ܡܠܟܐ**, abs. st. **ܡܠܟܐ**, constr. st. **ܡܠܟܐ**, &c.

B. (b) With *e*: **وَحْدًا** “half”, abs. and constr. st. **وَحْدٍ**; pl. **وَحْدًا** (the East-Syrians **وَحْدًا** § 93), **وَحْدَتِي**, **وَحْدَتَيْ**, &c.—In the abs. and constr. states of the sing., here also *e* appears throughout, *e.g.* **وَحْدًا** “foot”, **وَحْدًا**; **مَهَبًا** “silver”; **حَقَبًا** “herb”:—but of course **حَمًا** “flesh”, &c.

With feminine ending: **يَرْبُذًا** “plant”, **يَرْبُذًا**, **يَرْبُذًا** § 52 B) “fear”, &c. But also **يَرْبُذًا** “brook” (others **يَرْبُذًا**); **يَرْبُذًا** “calf” (or **يَرْبُذًا** § 52), constr. st. **يَرْبُذًا**, pl. **يَرْبُذًا**; **يَرْبُذًا** for **يَرْبُذًا** “vine” (§ 28), and some others,—belong to this class.

C. (c) Manifest traces of an originally short vowel after the second radical are farther shown by **يَرْبُذًا** “gold” (from *dahvā* § 23 D), abs. and constr. st. **يَرْبُذًا**; **يَرْبُذًا** “milk”⁽¹⁾; **يَرْبُذًا** “raven”; **يَرْبُذًا** “town”; **يَرْبُذًا** “bread”, &c.; and with transition to *e*: **يَرْبُذًا** “wing” (from *kanafā*); **يَرْبُذًا** “dampness” (West-Syrian **يَرْبُذًا**), and many others. That words like **يَرْبُذًا** “hope”, **يَرْبُذًا**; **يَرْبُذًا** “mas”, **يَرْبُذًا**; **يَرْبُذًا** “flesh”, **يَرْبُذًا**; **يَرْبُذًا** “husk”; **يَرْبُذًا** “prey”; **يَرْبُذًا** “earth” (as a material) belong to this class, can no longer be recognised by the form: on the other hand the *a* of the abs. and constr. st. of **يَرْبُذًا** “heard”, **يَرْبُذًا**; **يَرْبُذًا** “time”, **يَرْبُذًا**; **يَرْبُذًا** “camel”, **يَرْبُذًا**, manifestly refers them to this class.

D. The adjectives, which mostly had *ē* after the 2nd radical, do not show any clear trace of it (§ 23 D): **يَرْبُذًا** “leprous”, **يَرْبُذًا**; **يَرْبُذًا** “sleeping”, **يَرْبُذًا**; **يَرْبُذًا** “stammering”, **يَرْبُذًا**; **يَرْبُذًا** “new” (§ 26), **يَرْبُذًا**; **يَرْبُذًا** “difficult”, **يَرْبُذًا**, and many such. *a* is shown in this class not only by those which end in a guttural, like **يَرْبُذًا** “unfruitful”, **يَرْبُذًا**; **يَرْبُذًا**, but also by those in *l*: **يَرْبُذًا** “brought low”, **يَرْبُذًا** (West-Syrian **يَرْبُذًا**); **يَرْبُذًا** “difficult”, **يَرْبُذًا** (generally **يَرْبُذًا**); **يَرْبُذًا** “foolish”, **يَرْبُذًا**.

There was an original *e* also in **يَرْبُذًا** “shoulder”, **يَرْبُذًا**, and in **يَرْبُذًا** “liver”; probably also in **يَرْبُذًا** “heel” (still with softening).

E. Various forms with feminine ending are yielded, agreeing in part with those under (a) and (b). Thus of words with originally two *a*’s: **يَرْبُذًا** “soul”, abs. st. **يَرْبُذًا**, constr. st. **يَرْبُذًا**, pl. **يَرْبُذًا**; **يَرْبُذًا** “expenditure”, **يَرْبُذًا** (also **يَرْبُذًا**); **يَرْبُذًا** “level place”, **يَرْبُذًا**; **يَرْبُذًا**.

(¹) With the generality of these words the constr. and abs. st. of the singular cannot be authenticated.

"time", **زَمان**, &c. So of adjectives: **معجول** "humble (f.)", **معيبد** "hungry (f.)", **حميم** "difficult (f.)", **سَين** "new (f.)" (§ 26); to which add **سَين** "socio", &c.; all these have in the pl. **مَعجول**, &c., with *a* of 1st radical. Other adjectives have always *a* with the 1st: **نَفس** "unclean (f.)"; **نَفس** "waste" (pl. **نَفس**, with soft **د**); **يَفس** "modest"; **جَهد** or **جَهد** (§ 52 B) "pregnant", &c. So the East-Syrians have **نَفس**, the West-Syrians **نَفس** "unclean" (f.).

With *e*. **زَمان** "alms", **زَمان**; **يَمان**, **يَمان** (§ 52 B) "howling"; **حَجم** "course" (§ 52 B; the East-Syrians **حَجم** (1)), **حَجم**, &c. So the adjectival **يَمان** "a female", abs. st. **يَمان**, pl. **يَمان**.— Cf. **جَهد** "cluster of grapes", **جَهد** (§ 81).

§ 95. *With forms from roots primae l*, section § 34 comes frequently into operation. To this class belong, amongst others, **لَهد** "hire", constr. st. **لَهد**; **لَهد** "earth", **لَهد**;— **لَهد** "mourning";— **لَهد** "ship", **لَهد**. With *a* and *e* of roots primae l.

Feminines: **لَهد** "testicle"— **لَهد** "groan" (pl. will be **لَهد**); **لَهد** "what is lost" (West-Syrian **لَهد**, constr. st. **لَهد**).

§ 96. *Primae - (o)*: **لَهد** "month", constr. and abs. st. **لَهد**, **لَهد** (§ 40 (1)); **لَهد** "offspring", &c.— Feminines: **لَهد** "knowledge", "science", **لَهد** (West-Syrian **لَهد**) "loan", **لَهد**, **لَهد**, **لَهد** "excrement". With *a* and *e* of roots primae - (o).

— *o* remains in **لَهد** "an agreement" (§ 40 A), constr. and abs. st. wanting

§ 97. *Mediæ l*: **لَهد**, **لَهد** "head"; **لَهد**, **لَهد** (§ 53)— **لَهد** "well"; **لَهد** "wolf"; **لَهد** "pain", **لَهد**— **لَهد**, **لَهد** "fig" (§ 28)— **لَهد** "weariness", **لَهد**; **لَهد** "luxus" (only in pl.); **لَهد**, constr. st. **لَهد** "butter"— **لَهد** "question" (§ 52 B), **لَهد**.

§ 98. *Mediæ o (and -)*. To the simplest formations with *a*, there correspond forms like **لَهد** "end", **لَهد** (§ 49 A); **لَهد** "day", **لَهد**; **لَهد** "death"— **لَهد** "house", **لَهد**; **لَهد** "eye", **لَهد**; **لَهد** "summer". With *a* and *e* of roots mediæ o. (and -).

With **لَهد** "understanding", and the foreign word **لَهد** "dye", the East-Syrians form the abs. and constr. st. **لَهد**, the West-Syrians **لَهد**.— Feminines: **لَهد** "stature"; **لَهد** "twig"; but **لَهد** "cow"— **لَهد** "wild goat" (fem.), but **لَهد**, **لَهد** "egg" (§ 49 A).

With *7*: **لَهد** "judgment" (17); **لَهد** "yoke", &c.

(1) Similar differences of form are farther met with.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **هد**, **هدا**, f. **هيدا** "an old person"; **جمدا** (abs. st. **جفا**, constr. st. **جيدا**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **نوسدا** "free space", and **مكددا** (East-Syrian **مكددا**) §§ 52; 49 B) "a quaking"; **اموهدا** (**اموهدا**) "amazement".

C. A special class is formed by words with *ē* (*i*) like **جاردا** "stone"; **فسا** "fragrance"; **جاردا** "demon"; **جاردا** "fruit"; **جاردا**, **جا**, **جا** "just"; **جاردا**, **جاردا** "deaf"; **جاردا** "falsehood", and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جدا** "oppression"; **إفا** "countenance"; **شفا** "palate" ⁽¹⁾ &c. But otherwise **جيدا** "assembly". The constr. st. of **جا** "goat" is **حدا**. From **خدا** "side" with **خدا** comes the expression **خدا** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tertia l.

§ 100. *Radical l in the 3rd position* still leaves its traces in **هيدا** (**هيدا** for **هيدا** § 34) "hatred"; **ميدا** (**ميدا**) "zeal"; **جالدا** "simile", parable", **جالدا**; and in the adjective **لجدا** "unclean" (abs. and constr. st.), emph. st. **لجدا**, f. **لجدا**, **لجدا**, **لجدا** or **لجدا** (East-Syrian).—Otherwise the forms of *tert. l* pass into those of *tert. u*.

With *a* and
e of roots
tert. u (e).

§ 101. *Tert. u* (e): **هيدا** "he-goat"; **نسا** "mill"—**نسا** "meditation"; **جيدا** "concealment", &c. all want the constr. and abs. st.; only **جيدا** "rest" still forms an abs. st. **جدا** (§ 50 A).—With *o*: **نسا** "serenity"; **ميدا** "swimming"; **جدا** "ceasing"; **نسا** "look" (pl. **نسا**, **نسا**); and some few feminines **نسا**, **نسا**, "joy"; **نسا**, **نسا** "beast" (§§ 40 D; 76 B); cf. **لما** and **نسا** (§ 97). Perhaps also **جيدا** "share" (if it stands for **جيدا**).

To those with short vowel after the 2nd radical, correspond several substantives like **ميدا** "reed"; **ميدا** (plural form) "heaven" (§ 146); and many adjectives like **جدا** "pure"; **ميدا** "hard", &c. Feminines: **ميدا**.

(¹) The secondary form—**شفا**, usually in the pl. **شفا**, must belong to § 94 C: Probably also **جيدا**.

(²) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **فَمَل**, constr. st. **فَمِي**; pl. **فَمْتَل**); **مَقَم**, &c. Similarly the substantives **حَمَل** “creation”, pl. **حَمَلَم**; **هَمَل** “direction”, **هَمَلَم**; **لَبَل** (East-Syrian **لَبَل**) “fat-tail”; **مَبَل** “village” (§ 146). and many others, which however, — at least part of them, — belong to the simplest forms.

There are, farther, special forms of the second kind, in *athā*: **حَجَل** “seeking”; **هَمَل** “smell”; **لَمَل** (for **لَمَلَم**) “dirt”. &c., as well as those spoken of in § 77, like **رَحَل** “prayer”, &c., — to which farther belong **مَجَل** “dung-cake” (**مَجَل**⁽¹⁾ appears as its plural, with constr. st. **قَج**), **مَهَمَل** (as well as **مَهَمَل**) “rennet—calf’s paunch—for curdling milk”, and **عَهَل** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **حَمَل** “folk” **حَمَل**, **حَقَقَل**, **حَقَقَت**, **حَقَقَل** (§ 21 D); **بَل** “brook”; **لَل** “dew”; **بَل** “great”; **مَل** “priest”; **شَل**, **شَل** “living”; — **حَل** “heart”, **جَل**; **بَل** “bear”; **لَل** “wormwood” (pl.). With Fem.-ending **حَدَل** “bride”, **فَدَل**; **مَدَل** “magna”; **شَدَل** “vira” — **حَدَل** “cause”, **جَدَل**, **جَدَل**, **جَدَل**, **جَدَل**; **مَدَل** “word”, **بَدَل**, **مَدَل** (pl. **قَدَل** § 81). — According to the second formation **حَدَل** “produce”, **جَدَل**; **حَدَل** (West-Syrian **نَدَل**) “lamentation”, **نَدَل**.

With *a* and *e* of roots *mediae geminatae*.

§ 103. With *u*. The forms *qufl* and *quful* were never so separated as, for instance, *qufl* and *quful*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With *u* of strong root.

Of *strong roots*, and those similar to them: **عَمَل** “body”; **عَمَل**, &c.; **مَهَمَل** “holiness”; **وَسَمَل** “remoteness”; **عَمَل** “bribery”; **لَمَل** “length”; **كَمَل** “knee”; **سَمَل** “desolation”; **مَمَل** “strength”; **سَمَل** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **عَمَل**, **مَمَل**, **عَمَل**, **دَمَل**, **اَمَل**. So also the adjectival **حَمَل** “uncircumcised” (originally formed differently, it would seem), **حَمَل**; as well as **لَمَل** *ἀμφοτεροδύξιος*, and **لَمَل** “limping”, “*claudus*”⁽²⁾. But **لَمَل** “way” and **لَمَل** “meeting” have **لَمَل** and **لَمَل**.

(1) Others read **مَجَل**.

(2) If, however, this is **لَمَل** with Quššāyā, then it belongs to § 114.

B. To forms with two *a*'s from strong roots, correspond (§ 41) those with *ā*, like **فلا** "voice"; **هد**, **هد**, f. **هجد** "an old person"; **جهد** (abs. st. **جهد**, constr. st. **جهد**) "distress", &c. But along with these appear relatively later forms having a consonantal *w*: **نوسد** "free space", and **مدد** (East-Syrian **مدد**) §§ 52; 49 B) "a quaking"; **لوسد** (**لوسد**) "amazement".

C. A special class is formed by words with *ē* (*i*) like **جارل** "stone"; **فسل** "fragrance"; **جلال** "demon"; **جلال** "fruit"; **جلال**, **جلال**, **جلال** "just"; **جلال**, **جلال** "dead"; **لال** "falsehood", and some others, which in part at least spring from roots *med. o* and follow their analogy.

With *a* and
e of roots
with
middle *n*.

§ 99. *With middle n.* The shortest forms here in part assimilate the *n*, according to § 28; thus **جد** "oppression"; **فدل** "countenance"; **نفل** "palate" ⁽¹⁾ &c. But otherwise **جمل** "assembly". The constr. st. of **جل** "goat" is **جل**. From **جل** "side" with **جل** comes the expression **جل** (the throwing out of *n* being only a later alteration).

With *a* and
e of roots
tert. i.

§ 100. *Radical i in the 3rd position* still leaves its traces in **هل** (**هل** for **هل** § 34) "hatred"; **هل** (**هل**) "zeal"; **هل** "simile", parable", **هل**; and in the adjective **هل** "unclean" (abs. and constr. st.), emph. st. **هل**, f. **هل**, **هل**, **هل** or **هل** (East-Syrian). — Otherwise the forms of *tert. i* pass into those of *tert. u*.

With *a* and
e of roots
tert. u (*o*).

§ 101. *Tert. u* (*o*): **هل** "he-goat"; **هل** "mill"—**هل** "meditation"; **هل** "concealment", &c. all want the constr. and abs. st.; only **هل** "rest" still forms an abs. st. **هل** (§ 50 A). — With *o*: **هل** "serenity"; **هل** "swimming"; **هل** "ceasing"; **هل** "look" (pl. **هل**); and some few feminines **هل**, **هل** "joy"; **هل**, **هل** "beast" (§§ 40 D; 76 B); cf. **هل** and **هل** (§ 97). Perhaps also **هل** "share" (if it stands for **هل**).

To those with short vowel after the 2nd radical, correspond several substantives like **هل** "reed"; **هل** (plural form) "heaven" (§ 146); and many adjectives like **هل** "pure"; **هل** "hard", &c. Feminines: **هل**.

(1) The secondary form—**هل**, usually in the pl. **هل**, must belong to § 94 C: Probably also **هل**.

(2) On the plurals of these forms v. §§ 72 and 79 A.

(abs. st. **فَمِل**, constr. st. **فَمِي**; pl. **فَمْتِل**); **مَقَم**, &c. Similarly the substantives **حَمِل** “creation”, pl. **حَمِي**; **هَمِل** “direction”, **هَمِي**; **لَبِل** (East-Syrian **لَبِل**) “fat-tail”; **مَبِل** “village” (§ 146), and many others, which however,— at least part of them,— belong to the simplest forms.

There are, farther, special forms of the second kind, in *āthā*: **حَجِل** “seeking”; **هَمِل** “swell”; **لِل** (for **لِلِل**) “dirt”, &c., as well as those spoken of in § 77, like **رَحِل** “prayer”, &c.,—to which farther belong **مَجِل** “dung-cake” (**مَجِل**⁽¹⁾) appears as its plural, with constr. st. **قَج**, **مَهَمِل** (as well as **مَهَمِل**) “rennet— calf’s paunch—for curdling milk”, and **عَهَمِل** “wax”.

§ 102. Forms *mediae geminatae*. In those without fem.-ending, no distinction can be maintained between the first and second formations: **جَمِل** “folk” **جَم**, **جَمَعَت**, **جَمَعِل** (§ 21 D); **يَمِل** “brook”; **لَمِل** “dew”; **زَمِل** “great”; **پَمِل** “priest”; **تَمِل**, **تَمِل** “living”;—**خَمِل** “heart”, **جَم**; **بَمِل** “bear”; **شَمِل** “wormwood” (pl.). With Fem.-ending **جَمِل** “bride”, **فَتَمِل**; **زَمِل** “magna”; **تَمِل** “vira”—**جَمِل** “cause”, **جَمِل**, **جَمِل**, **جَمِل**, **جَمِل**; **مَدَمِل** “word”, **مَدَمِل**, **مَدَمِل** (pl. **مَدَمِل** § 81).—According to the second formation **جَمِل** “produce”, **جَمِل**; **نَجَمِل** (West-Syrian **نَجَمِل**) “lamentation”, **نَجَمِل**.

With a and
e of roots
mediae
geminatae.

§ 103. With *u*. The forms *quṭl* and *quṭul* were never so separated as, for instance, *qaṭl* and *qaṭal*. Certain traces of a vowel after the 2nd radical are shown (in the softening of the 3rd), which vowel however can hardly be called original. The *u* frequently takes the second place (or remains there only).

With u of
strong root.

Of *strong roots*, and those similar to them: **عَمِل** “body” **عَمِل**, &c.; **قَمِل** “holiness”; **وَمِل** “remoteness”; **هَمِل** “bribery”; **لَمِل** “length”; **كَمِل** “knee”; **سَمِل** “desolation”; **مَمِل** “strength”; **سَمِل** “trembling” (without assimilation of the *n*), &c.: abs. and constr. st. **عَمِل**, **عَمِل**, **عَمِل**, **عَمِل**, **عَمِل**. So also the adjectival **عَمِل** “uncircumcised” (originally formed differently, it would seem), **حَمِل**; as well as **عَمِل** *ἀμφοτεροδύξιος*, and **عَمِل** “limping”, “*claudus*”⁽²⁾. But **وَمِل** “way” and **لَمِل** “meeting” have **وَمِل** and **لَمِل**.

(1) Others read **مَجِل**.

(2) If, however, this is **عَمِل** with *Quššāyā*, then it belongs to § 114.

Feminines (to some extent at first formed differently): **كَمْسَعِلَا** “whispering”, **كَهْتَعِلَا**; **كُهْنَعِلَا** “blessing”, **كُهْتَعِلَا**; **كُهْنَعِلَا** “tail”, **كُهْتَعِلَا** (and **كُهْتَعِلَا** § 71); **كُهْنَعِلَا**, **كُهْنَعِلَا** (§ 52 B) “cleft”; **كُهْنَعِلَا**, **كُهْنَعِلَا** “kiss”, **كُهْنَعِلَا**; **كُهْنَعِلَا**, **كُهْنَعِلَا** “riddle”, **كُهْنَعِلَا**; **كُهْنَعِلَا** (perhaps **كُهْنَعِلَا**) or **كُهْنَعِلَا** (§ 51) “patch”, pl. **كُهْنَعِلَا** and **كُهْنَعِلَا** &c. But **كُهْنَعِلَا** “measure”, **كُهْنَعِلَا**, **كُهْنَعِلَا**, **كُهْنَعِلَا**; **كُهْنَعِلَا** “coal”, **كُهْنَعِلَا**; **كُهْنَعِلَا** “vertebra”, **كُهْنَعِلَا** and **كُهْنَعِلَا** (§ 81); **كُهْنَعِلَا** = **كُهْنَعِلَا** “tail”.

With u of weak roots.

§ 104. *Mediae* **و**: **وَسَلَا**, **وَسَلَا** “wind, spirit”; **وَسَلَا** “fire”, &c.— With **و**: **وَسَلَا** “owl”.— Feminine **وَسَلَا** “form”.

Tert. **ل**: **لَهْلَا** “multitude”, constr. st. with feminine ending **لَهْلَا**.

Tert. **ن**: **نَهْلَا** “manger” (pl. § 79 A); **نَهْلَا** “young animal”, **نَهْلَا** (§ 72); **نَهْلَا** “likeness”, **نَهْلَا** (id.).— Feminines: **نَهْلَا** “evil-speaking, abuse”, **نَهْلَا**; **نَهْلَا** “cap”; **نَهْلَا** “wailing”, **نَهْلَا**; **نَهْلَا** “kidneys” (pl.), &c. (¹).

Mediae gem.: **مَهْلَا**, **مَهْلَا** (§ 48) “all”, emph. st. **مَهْلَا**; **مَهْلَا** “place”, **مَهْلَا**; **مَهْلَا** “bosom”; **مَهْلَا** “pit”; **مَهْلَا** “strength”; **مَهْلَا** (or **مَهْلَا**) “marrow”; **مَهْلَا** “deaf person”.— Feminines: **مَهْلَا** “place”, **مَهْلَا**, **مَهْلَا**, pl. **مَهْلَا** (§ 71); **مَهْلَا** “lamentation”.

With falling away of 1st rad.

§ 105. We have the remains of a formation from *prim.* **و** with falling away of the 1st radical in **وَسَلَا** “sleep”, from **وَسَلَا**, constr. st. **وَسَلَا**, abs. st. **وَسَلَا**, as if it were *med. gem.*, but East-Syrian still **وَسَلَا**; farther **وَسَلَا** “care” (also indeed **وَسَلَا**, **وَسَلَا**); **وَسَلَا** “wrath”; **وَسَلَا** “excrement” (as well as **وَسَلَا**). Perhaps also **وَسَلَا** (for **وَسَلَا**) “stem” belongs to this class (pl. **وَسَلَا**, **وَسَلَا** as if from **وَسَلَا**). So **وَسَلَا** “sweat”.— Similarly from *prim.* **ن**: **نَهْلَا** and **نَهْلَا** “breath” from **نَهْلَا**, **نَهْلَا**; and perhaps **نَهْلَا** “lot” and **نَهْلَا** “lot” and “strip, rag” (it must have Greek π § 15); farther **نَهْلَا** pl. **نَهْلَا** “drop”.— Of *prim.* **ل** in the same way: **لَهْلَا** “end”, constr. st. **لَهْلَا** (as if from **لَهْلَا**); and **لَهْلَا** “pocket” and “beam” (for **لَهْلَا** from **لَهْلَا**, pl. **لَهْلَا**). It is obvious that the speech itself takes over these words into other classes (²).

(¹) Whether it is **و** or **و** here,—is not in every instance certain.

(²) **وَسَلَا** (**وَسَلَا**, **وَسَلَا**) “church”, which according to its formation belongs to this class, is borrowed from the Hebrew (עֵדָה).

WITH \bar{a} AFTER THE FIRST RADICAL.

With \bar{a} after
the 1st rad.:
With short
vowel after
2nd rad.

§ 106. (a) a after the 2nd radical is or was found in the case of: جَدِّقًا , ⁽¹⁾ جَدِّقًا , جَدِّقًا “eternity”, world”; سُدَّاهَا “seal” ⁽²⁾; and perhaps نَبَا “axe” (East-Syrian نَبَا). The usual form of the Act. Part. of the simple stem of the verb has e after the 2nd: مُحِبٌّ “loving”; مُسْفِلٌ , مُسْفِلٌ , &c.— مُفِيضٌ “flying”; مُكْسِرٌ “breaking” (§ 54)— مُفَامٌ “standing”, مُفْعِبٌ , مُفْعِبٌ “hating”. مُفْعِلٌ “hater, enemy” (§§ 33 A; 172 (1)); مُفْلِحٌ “revealing”, مُفْلِحٌ ; مُفَالٌ “beautiful”, مُفَالٌ — مُفَالٌ “entering” (777), مُفَالٌ or مُفَالٌ &c. Sometimes the Participial form is purely substantive, thus مُفَالٌ “a fuller”, مُفَالٌ “doorkeeper” (which have no verb supporting them).—Feminines: Abs. st. مُفَالَةٌ ; مُفَالَةٌ ; مُفَالَةٌ ; مُفَالَةٌ ; مُفَالَةٌ or مُفَالَةٌ or مُفَالَةٌ or مُفَالَةٌ . In the Emph. st. mostly substantive: مُفَالَةٌ “eating”, “consuming”; مُفَالَةٌ “column”, &c.— مُفَالَةٌ . With the 3rd rad. a guttural: مُفَالَةٌ “bird”; مُفَالَةٌ “island”, &c. (§ 54); but so also with a مُفَالَةٌ “nape of the neck”; مُفَالَةٌ “waggon” (others مُفَالَةٌ).— مُفَالَةٌ “whore”, مُفَالَةٌ ; مُفَالَةٌ “beam”, Abs. st. مُفَالَةٌ (§ 75). مُفَالَةٌ , &c.— مُفَالَةٌ .

With \bar{o} after
2nd rad.

§ 107. (b) With \bar{o} after the 2nd radical, *Nomina agentis* may be formed from every Part. act. of the simple verb stem (Peal): مُفَالَةٌ “murderer”; مُفَالَةٌ , مُفَالَةٌ , &c.—Feminines: مُفَالَةٌ ; مُفَالَةٌ , &c. (on the plurals of the feminines v. § 71). We join to this class several other substantives, like مُفَالَةٌ “jackal”; مُفَالَةٌ (with \bar{o} according to exact tradition) “table”.

With \bar{i} after
2nd rad.

§ 108. (c) Some few have \bar{i} after the 2nd radical, like مُفَالَةٌ “weaver’s beam”; مُفَالَةٌ “a marsh”— مُفَالَةٌ “a weaver’s beam”; مُفَالَةٌ “brevia”; مُفَالَةٌ “storm of rain”; مُفَالَةٌ “club”, &c.

WITH SHORT VOWEL OF THE 1ST AND \bar{a} OF THE 2ND RADICAL.

§ 109. The short vowel must become throughout (except with \bar{b}) a mere *sh'va* (§ 43 A); it is in very many cases no longer possible to determine whether it was originally a , i or u . Many varieties have met together here.

With short
vowel of the
1st and \bar{a}
of the 2nd
rad.

(1) The Nestorians distinguish the Construct st.—hardly ever occurring in old times in the meaning “world”—artificially by the vocalisation جَدِّقًا .

(2) سُدَّاهَا is a very ancient word borrowed from the Egyptian.

For example we have Abstract nouns, particularly numerous *Nomina actionis* from verbs of the simple stem: **سَبَّحَ** “confirming by seal”; **حَلَّ** “decision”; **مَاحَ** “war”; **حَبَّ** “deed”; **حَجَّ** “swallowing”; **سَبَّ** “looking at”, “regard”; **مَنَعَ** “covenant”; **فَوَّ** “exulting”; **رَجَّ** “inclination”; **يَحَبَّ** “becoming”; **يُفَبَّ** “honour” (§ 40 C); **يُفَبَّ** “pouring out”; **يُفَبَّ** (East-Syrian **يُفَبَّ**) “fetter”⁽¹⁾. Also **يُفَبَّ** “help” probably belongs to this class. Add **عَجَل** “cough”; **عَجَل** “weakness of the eyes”, and several other names of bodily ailments.

Farther, **سَعَبَ** “ass”; **حَبَبَ** “wild-ass”; **أَنَّ**, **نَع** &c. “man” (§§ 32; 146), and **إِلَهَ** “god”.—Add to these, adjectives like **عَجَب** “smooth”; **مَهَب** “bald”; **رُخَسَ** “baldheaded”; **هَجَب** “hairy”; **رُخَلَّ** “hook-nosed”; **عَمَم** “swarthy”; **حَجَل** “worn out”; **عَمَب** “out of one’s mind”; **فَوَّ** “impaired in mind”⁽²⁾.—Feminines: **مُنْصَدَا** “resurrection”; **مُفْصَدَا** “discovery”, “invention”; **مَهَبَا** “appeal”, &c. Farther, **بَحَبَا** “sawdust”; and several other words for “parings”, “filings”.

With short vowel of the 1st and i(e, ai) of the 2nd rad:
With i of 2nd rad.

WITH SHORT VOWEL OF THE 1ST AND \bar{i} (\bar{e} , \bar{a}) OF THE 2ND RADICAL.

§ 110. All Passive participles belonging to the simple stem (excepting those of *tert.* **ب**) have *i* after the 2nd radical (and originally *a* after the 1st); so also have many adjectives: thus—**مُهَلَّلَا**, **مُهَلَّلَا** &c. “killed”; **يُضَنَ** “said”; **يُجَبَنَا** “day-labourer”; **إَجَلَا** “sad”, “an ascetic”; **تَجِبَ** “born”; **شَرَنَ** “shorn”. From *med.* **زَب** “caught”; **تَس** “mild”; **هَمَر** “placed” (f. **هَمَدَا** “treasure”) &c.; but **فَوَّ** “wide”; **حَقَبَ** “blind”.—From *tert.* **ل** farther, the pl. **هَتَلَلَا**, fem. sing. **هَتَلَلَا** “hated” (cf. § 172 C; the sing. abs. state would be **هَتَل**). Thus also many substantives, like **مُكَلَّلَا** “crown”; **هَفْتَلَا** “ship”, &c.

With e of 2nd rad.

§ 111. An *e*, which generally becomes *i* with the West-Syrians, is exhibited by **يُفَبَّ** “terror”; **يُفَبَّ**, West-Syrian **يُفَبَّ** or **يُفَبَّ**, “recovering breath”, “recreation”; **يُفَبَّ**, **يُفَبَّ** “ambush”. Probably one or two others are to be met with.⁽³⁾

⁽¹⁾ Perhaps belonging to § 116.

⁽²⁾ I adduce adjectives here, without adhering to consistency, sometimes in the Abs. st., sometimes in the Emphatic.

⁽³⁾ The East-Syrians read **يُفَبَّ** for **يُفَبَّ** “fulness” (**يُفَبَّ** “flood” is an Assyrian).

§ 112. Diminutives were formed by a *u* after the 1st, and an *ai* With *ai* of 2nd rad. after the 2nd radical. Whence we have in Syriac still **ܚܝܬܐ** “young man”, and f. **ܚܝܬܐ** “young girl”; **ܫܝܪܐ** “sucking-pig”; and with *u* still **ܚܝܬܐ** “gazelle”. *ῥυπηρος* “hostage” has been turned into a like form: **ܚܝܬܐ**.

WITH SHORT VOWEL OF THE 1st AND \bar{u} (\bar{o}) OF THE 2nd RADICAL.

§ 113. The short vowel was *a*,—predominating with the adjectives, With short vowel of the 1st and \bar{u} (\bar{o}) of the 2nd rad. or *u*,—predominating with the Abstract nouns. Here there seems to be no specific distinction between the *u* and the \bar{o} ; \bar{o} is in fact a derived shade from \bar{u} .

A few exhibit the signification of a Passive Participle (as in Hebrew): **ܠܡܠܐ** “loved”, f. **ܠܡܠܐ**; **ܠܡܠܐ** “hated” m., **ܠܡܠܐ**, **ܠܡܠܐ** “an unloved woman”; **ܠܡܠܐ** “concubine” (“*quæ calcatur*”), pl. **ܠܡܠܐ**; **ܠܡܠܐ** “thing stolen” (?); **ܠܡܠܐ** “report”, pl. **ܠܡܠܐ**. Farther, **ܠܡܠܐ** “garment”; **ܠܡܠܐ** “virgin”, **ܠܡܠܐ**, &c.; **ܠܡܠܐ** “little” (§ 71); **ܠܡܠܐ** “synagogue”, **ܠܡܠܐ**, **ܠܡܠܐ**; **ܠܡܠܐ** “burial”; **ܠܡܠܐ** “circumcision”; **ܠܡܠܐ** (for **ܠܡܠܐ** § 26) “bride”—**ܠܡܠܐ** “ringlet”; **ܠܡܠܐ** “skirt”; **ܠܡܠܐ** “bunch of grapes”—**ܠܡܠܐ** “vomiting”; **ܠܡܠܐ** “name of a star-image”.⁽²⁾

WITH DOUBLING OF THE MIDDLE RADICAL.

§ 114. (1) With two short vowels. There are only a few cases; several can no longer be recognised by outward marks, and have passed over to other classes, probably at an early date. Some may have been originally quadriliteral, and the doubling may thus have been caused by the assimilation of an *u*: **ܠܡܠܐ** “small bird”, abs. st. **ܠܡܠܐ**, pl. **ܠܡܠܐ**; **ܠܡܠܐ**; **ܠܡܠܐ**.

With doubling of the middle rad.: With two short vowels.

borrowed-word). East-Syrian **ܠܡܠܐ** “chasm”, “cave” instead of **ܠܡܠܐ** is no doubt just a way of writing **ܠܡܠܐ**—which also occurs—necessitated by leaving out the \bar{a} .

(1) Perhaps this word, which has no known plural, has a short *u*. In that case it stands for **ܠܡܠܐ**, and belongs to § 94 E.

(2) This seems more accurate than **ܠܡܠܐ**, for with the old poets the word is dissyllabic.—In addition to the forms given above, notice **ܠܡܠܐ** (**ܠܡܠܐ**) “matter”, **ܠܡܠܐ**, “sum” (properly “fulness”).

‏‏‏ “threshing-floor”, ‏‏‏; ‏‏‏; ‏‏‏ “wedder”, ‏‏‏; ‏‏‏ “little finger”; ‏‏‏ “stalk”, ‏‏‏ with ‏‏‏, pl. ‏‏‏; ‏‏‏ “ladder”; ‏‏‏ “hedg-hog”; ‏‏‏ “shield”; ‏‏‏ “bar”; ‏‏‏ “one who tows a vessel”; and no doubt several more. Perhaps ‏‏‏ “raven”, and ‏‏‏ “stork” also belong to this class.

An old feminine form of this kind is also found in ‏‏‏ “fever” (f. from the Hebrew ‏‏‏), constr. st. ‏‏‏, pl. ‏‏‏.

With *a* after
the 1st, and
ā after the
2nd rad.

§ 115. (2) *With a after the 1st and ā after the 2nd radical.* Adjectives of degree, *Nomina agentis*, and names of occupations,—throughout: ‏‏‏ “pure”, “victorious”, ‏‏‏, ‏‏‏, &c., ‏‏‏ “contentious”; ‏‏‏ “firm”. from ‏‏‏, but with *w*, ‏‏‏ “keenly eyeing, greedy”; ‏‏‏ “thief”; ‏‏‏ “butcher”; ‏‏‏ “tailor” &c. As *nomina agentis* these forms belong to verbs of the simple stem (Peal); yet there are found with the double-letter stem (Pael) ‏‏‏ “speaking” (‏‏‏ to speak); ‏‏‏ “destructive”; ‏‏‏ “liar”; ‏‏‏ “liar”; ‏‏‏ “leader”; ‏‏‏ “habbler”. — ‏‏‏ “hero” (§ 28).—So too ‏‏‏ “pit”; ‏‏‏ (others ‏‏‏) “fly”.

With *e* after
the 1st and
a after the
2nd rad.

§ 116. (3) *With e after the 1st and ā after the 2nd radical* there are but a few: ‏‏‏ “covering”; ‏‏‏ “shadow”; ‏‏‏ “smoke”; ‏‏‏ “root”; ‏‏‏ “roof”; ‏‏‏ “tongue”; ‏‏‏ “hook” (pl. ‏‏‏); and the adjective ‏‏‏ “white” (‏‏‏, ‏‏‏, ‏‏‏, &c.)⁽¹⁾.

With *u* after
the 1st and
ā after the
2nd rad.

§ 117. (4) *With u after the 1st and ā after the 2nd radical*, a *nomen actionis* can be formed from *any* verb in *Pael* or its reflexive, *Ethpael*: thus ‏‏‏ “murdering”, from ‏‏‏ (he) “murdered”; ‏‏‏ “warning”; ‏‏‏ “combining”; ‏‏‏ “supporting”; ‏‏‏ “pairing”; ‏‏‏ “question”; ‏‏‏ (abs. st. ‏‏‏) “off-putting”; ‏‏‏ “howling” (from ‏‏‏), &c. So also ‏‏‏ “shipwreck” from ‏‏‏ *vavayesiv*.—Farther the adjectives of colour: ‏‏‏ “black”; ‏‏‏ “red”; ‏‏‏ “yellow”; ‏‏‏ “reddish”; ‏‏‏ “party-coloured (?)”⁽²⁾ and ‏‏‏ “lard stone”.—Perhaps also ‏‏‏ “pomegranate”.

⁽¹⁾ ‏‏‏ “left hand” is quadriliteral (= ‏‏‏).

⁽²⁾ So too is formed ‏‏‏, ‏‏‏, which, however, must be *κράνεος*. To these names of colours, ‏‏‏ (§ 116) belongs. ‏‏‏, ‏‏‏ (f. st. abs. ‏‏‏ § 71) “artistic”, “artificer” is probably of Assyrian derivation.

§ 118. (5) *With a after the 1st and i after the 2nd radical* a large number of adjectives are formed, especially such as are found with intransitive verbs as verbal adjectives or perf. participles (part of them being pretty recent formations). Thus **اُفْعِم** “gone out”; **اُفْعِي** “gone”; **اُفْعِي** “lost”; **اُفْعِي** “sitting” (“having set oneself, seated”); **اُفْعِي** “parted, departed”; **اُفْعِي** “near”; **اُفْعِي** “far”; **اُفْعِي** “long”; **اُفْعِي** “soft”; **اُفْعِي** “mighty”; **اُفْعِي** “much”, **اُفْعِي**, **اُفْعِي**, **اُفْعِي**, &c.; **اُفْعِي** “come”, **اُفْعِي**, **اُفْعِي**; **اُفْعِي**; **اُفْعِي** “been”, **اُفْعِي**; **اُفْعِي** or **اُفْعِي** (§ 40 E) “dead”; **اُفْعِي** “fragrant”, &c. To distinguish these from the form **اُفْعِي** they are commonly written with the upper point (§ 6), *e. g.* **اُفْعِي** = **اُفْعِي** “humble”, compared with **اُفْعِي** or **اُفْعِي** = **اُفْعِي** “spread under”. The active signification is remarkable in **اُفْعِي**, **اُفْعِي** “guide”.

§ 119. (6) *With a after the 1st and ā after the 2nd radical*, appear many adjectives like **اُفْعِي** “dull, dark”; **اُفْعِي** “sour”; **اُفْعِي** “lean”; **اُفْعِي** “lying still”, and many others:—**اُفْعِي** “child”, *f.* **اُفْعِي**; **اُفْعِي** “pillar”; **اُفْعِي** and **اُفْعِي** “rod”; **اُفْعِي** “oven”, “furnace”, &c. So also **اُفْعِي** “cucumber” (for **اُفْعِي**) § 146.

§ 120. (7) *With e after the 1st and ā, ō after the 2nd radical* there are a very few forms, as **اُفْعِي** “wasp”, **اُفْعِي** “bee”; **اُفْعِي** “dark”, and **اُفْعِي** “darkness”. Thus some say **اُفْعِي** “throat” (others **اُفْعِي**). Also **اُفْعِي** “disposition” (from **اُفْعِي** “to place”) belongs, one would say, to this class.

§ 121. WITH DOUBLING OF THE 3RD RADICAL.

The following seem to be thus formed: **اُفْعِي** “idol’s-altar”; **اُفْعِي** “stream”; **اُفْعِي** “millet”, of which however the first is certainly, the others probably, ancient borrowed-words. Possibly **اُفْعِي** “bridle”, *pl.* **اُفْعِي** is of this class.

(BB) OF NOUNS OF FOUR OR MORE RADICALS WITHOUT EXTERNAL INCREASE.

§ 122. We class under this head also those nouns in which the multiliteral character is brought about either by the repetition of one, or two radicals, or by the insertion of a formative consonant in the root.

With *a* after the 1st and *i* after the 2nd rad.

With *a* after the 1st and *ā* after the 2nd rad.

With *e* after the 1st and *ā, ō* after the 2nd rad.

With doubling of the 3rd rad.

(BB) Nouns of four or more radicals without external increase. Various forms.

A short *u* occurs in **ܡܪܝܚܡܐ** “food”, abs. st. **ܡܪܝܬܐ**, pl. **ܡܪܝܬܐܬܐ**; **ܡܪܝܬܐ** “lasting”, “ever” (§ 59); so too **ܡܪܝܬܐ** “an acquaintance”, and several others. **ܡܪܝܬܐ** (according to others **ܡܪܝܬܐ**⁽¹⁾) “comb”, “crest”, is a special, secondary form.

C. (2) Words with *ā* after the 2nd rad. **ܡܪܝܬܐ** “weight”; **ܡܪܝܬܐ** “magician”; **ܡܪܝܬܐ** “a pencil for staining the eyes”; **ܡܪܝܬܐ** “saw” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “birth”; **ܡܪܝܬܐ** “rising (of the sun)” — pl. from **ܡܪܝܬܐ**; **ܡܪܝܬܐ** “bundle” and many others.

D. (3) Words with *u* (*ō*): **ܡܪܝܬܐ** “fountain” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “bellows”; **ܡܪܝܬܐ** “storm”; **ܡܪܝܬܐ** “stumbling”, “offence” (the last two also with *ō*); **ܡܪܝܬܐ** “gush”, “torrent” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “weight”, and many others.

E. *Me* appears (apart from the cases cited above of **ܡܪܝܬܐ**, **ܡܪܝܬܐ** from *mu*) in **ܡܪܝܬܐ** “web”; **ܡܪܝܬܐ** “dwelling”, “house-story”.

H. With *mu*: **ܡܪܝܬܐ** (others say **ܡܪܝܬܐ**) “spindle”.

G. With *mu*: **ܡܪܝܬܐ** “nourishment” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “cistern”: a few other doubtful cases might be added.⁽²⁾

WITH T.

With *t*.

§ 127. A number of Abstract nouns occur, which mostly belong to the Pacl or its reflexive, in part also to the Aphel: Sometimes they have taken a concrete meaning. Such formations, amongst others, are:

ܡܪܝܬܐ “help” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “roof” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “ornament” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “disciple”, f. **ܡܪܝܬܐ** “female disciple” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “vexation” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “something added” (**ܡܪܝܬܐ**): — **ܡܪܝܬܐ** “compensation”, “hostage” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “flattery” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “combat” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “object of disdain” (**ܡܪܝܬܐ**): — **ܡܪܝܬܐ** “settler” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “remnants” (**ܡܪܝܬܐ**).

With short vowel after 2nd rad., and feminine-ending: **ܡܪܝܬܐ** “be-seeching” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “mockery” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “pollution” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** “groaning” (**ܡܪܝܬܐ** for **ܡܪܝܬܐ** § 174 (1)): — **ܡܪܝܬܐ** (East-Syrian **ܡܪܝܬܐ**) “shame” (**ܡܪܝܬܐ**); **ܡܪܝܬܐ** (East-Syrian **ܡܪܝܬܐ**) “ad-

(1) **ܡܪܝܬܐ** also appears (§ 52).

(2) **ܡܪܝܬܐ** “city” (**ܡܪܝܬܐ**) seems to have been borrowed from the Assyrian.

dition" (إِهْدِ); — إِعْمِدْ "service" (عَمِدَ); — إِعْزِزْ "glory", "praise" (عَزَّ), pl. إِعْزِزَاتُ; إِعْجَبْ "wonder", "miracle" (عَجَبَ). إِعْجَبْ; إِعْزِزْ "trade" (عَزَّ), إِعْزِزْ. To this section also belong probably إِعْزِزْ "urine", and إِعْزِزْ "skeleton":—With vowel originally short, also—إِعْزِزْ "clothing" (عَزَّ); إِعْزِزْ "education" (عَزَّ); إِعْزِزْ "narrative" (عَزَّ), إِعْزِزْ; إِعْزِزْ "praising" (عَزَّ); إِعْزِزْ "foundations" (عَزَّ), &c.—إِعْزِزْ "camp" (عَزَّ).

So perhaps إِعْزِزْ "atonement" (عَزَّ) and إِعْزِزْ "corruption" (عَزَّ), if they stand for *إِعْزِزْ, *إِعْزِزْ and do not take the abstract termination *āthā* (§ 138).

A few others too seem to be formed with a *t*, but of a different sort,—like إِعْزِزْ, إِعْزِزْ "worm".

§ 127*.

OTHER PREFIXES.

Other prefixes

Some of these are matter of doubt. We have:

(1) *ā*, *l* in إِعْزِزْ, إِعْزِزْ "palace"—إِعْزِزْ "threshold" (here *l* is perhaps a mere starting sound, in accordance with § 51), إِعْزِزْ; إِعْزِزْ "flute" (عَزَّ); إِعْزِزْ "manuscript" (from عَزَّ, root عَزَّ); إِعْزِزْ *concentus* (عَزَّ, root عَزَّ).

(2) *ya*, as it seems, we have in إِعْزِزْ "jerboa"; إِعْزِزْ "a kind of antelope"; إِعْزِزْ "mandragora"; إِعْزِزْ "smoke"; إِعْزِزْ "toad"; إِعْزِزْ "thorny rhubarb".

(DD) FORMATIONS WITH SUFFIXES.⁽¹⁾

(DD) Formations with suffixes:

WITH *ĀN* (*ŌN*).With *ān* (*on*).

§ 128. A. In this class appear many Abstract nouns and common nouns (*a*) with *a* after the 1st rad.: إِعْزِزْ "plague"; إِعْزِزْ "residue"; إِعْزِزْ "error"⁽²⁾; إِعْزِزْ (عَزَّ) "rock", &c.

Abstract nouns and nouns substantive.

(b) With *u*: إِعْزِزْ "oppression"; إِعْزِزْ "gain"; إِعْزِزْ "command"; إِعْزِزْ "doctrine"; إِعْزِزْ "refuse" (*tert. l*); and many other abstract

(¹) In part with prefixes at the same time.

(²) إِعْزِزْ, for which also occurs إِعْزِزْ "perdition", "the nether world", is perhaps borrowed from the Hebrew.

nouns; but only a few forms from roots *tert.* ١, like **نَهْمَن** “wedding-gift”; **خَمَمَن** “swelling” (along with **جَمَمَن**).

(c) With *e* **جَمَمَن** “building”; **يَجَمَمَن** “harm”; **زَجَمَمَن** “thought”; **قَجَمَمَن** “pronouncing”; **زَجَمَمَن** “will”; and many other abstract nouns from *tert.* ١.— So also **نَرَمَمَن** “look”. A few besides, like **يَرَمَمَن** “distinction”; **جَهَمَمَن** “sloth” (perhaps **جَمَمَن** “time” for **نَهْمَن**?).

Rem. Of such doubling as we have in **קָקַרְרָן**, **הִתְיַיֵּן**, no sure trace is any longer to be found. So far as we can settle it, the 2nd rad. is *always* soft, the 3rd hard.

B. Instead of *ān* we have an old ending *ōn* (*ān*) in **يَهْمَمَن** “temptation”, “affliction” a secondary form to **يَهْمَن** “experiment”, “trial”; **يَحْمَمَن**, **يَحْمَمَن** “revelation”; and, according to East-Syrian pronunciation, **لَوَوْن** (*dawōnā*) “pity”, West-Syrian **لَوَوْن** (*dawōnō* = *dawānā*); v. § 44.

C. Of substantives with prefixes in this class:—**يَهْمَمَمَن** “decamping”; **يَهْمَمَن** “entry”; **يَهْمَمَمَن** (p 183) “ascent”, &c. So too, **يَهْمَمَن** “girths”. Perhaps also **يَهْمَمَن** “alarm” (from **يَهْم**?)⁽¹⁾.

Adjectives.

§ 129. *ān* (f. *ānyā*, *ānīthā* &c. § 71) is attached to a great variety of words, to form *adjectives*. Thus **يَهْمَمَن** “earthly, earthly”; **يَهْمَمَن** “fiery”; **يَهْمَمَن** “talkative”; **يَهْمَمَن** “one who is possessed” (from **يَهْم** “demon”); and so **يَهْمَمَن** (from the Persian **يَهْم** “demon”); **يَهْمَمَن** “heavenly”; **يَهْمَمَن** “slandrous” (from *ταραχῆ*?); **يَهْمَمَن** “menstruous” (from **يَهْم** “menstruation”); **يَهْمَمَن** “whitish”; a feminine from it is **يَهْمَمَن** “white poplar”. So **يَهْمَمَن** “shadow”.

From **يَهْمَمَن** “throat” is formed **يَهْمَمَن** “gluttonous”; so **يَهْمَمَن** “spotted” from **يَهْمَمَن** “spot” (pl. **يَهْمَمَن**); **يَهْمَمَن** “comet” from **يَهْمَمَن** “fimbria”.—In other cases the *l* of the feminine remains before *ān*, as in **يَهْمَمَن** “quarrelsome”; **يَهْمَمَن** “given to anger”; **يَهْمَمَن** “womanly”; **يَهْمَمَن** “angry”, &c.; and even from substantives without this ending, similar forms in **يَهْم** are derived, e. g. **يَهْمَمَن** “happy” (along with **يَهْم**) from **يَهْم** “health”, “happiness”; **يَهْمَمَن** “warlike”; **يَهْمَمَن**,

⁽¹⁾ The meaning of the word in Is. 16, 3 is not quite certain: later writers employ it according as they severally understood this passage.

تَجَبُّ (§ 52 B) “strong”; جَاجِبِي “painful”; إِهْجَعْبِي “indicating a *σχημα*” (إَهْجَعْبَا), &c.

Specially in favour are adjectives of this form like هَجْعَلِي “intelligent”; زَعْرَبِي “angry”; هُؤَهْمَبِي “crafty” (from هَمَلَا, *πρόσ*, like هُؤَهْمَبِي “to be cunning”); تَعْمَدِي “anxious”, and many others. In these cases no Abstract noun like هَجْعَلِي can any longer be pointed to as the fundamental form; and with the most of them such an Abstract noun has never existed.— So too, جِشْعَمَعْلَا “flatterer” (جِشْعَم “to flatter”) ⁽¹⁾.

§ 130. Farther, *Nomina agentis* may be formed by the suffix *ān* *Nomina agentis.* from all Participles which begin with *m*: and so participles from Peal are alone excluded. Thus مِيعْخُشِل “one who praises” (from مِيعْخُش); مِيدَوْشِل “enlightener” (مِيدَوْش); مِيزْشِل “one who provokes” (مِيزْش); مِيشْشِل “tempter” (مِيشْش); شَعْمِخْشِل “one worthy of praise” (شَعْمِخْش); شَالْأَقْشِشِل “one who has to be ordained” (شَالْأَقْشِش), &c.

In some quadrilaterals the *m* thereupon falls away. The ascertained cases of this sort are إِنْشِخْشِل “interpreter” (along with مِشْأَنْشِخْشِل); هَجْجَوْشِل “braggart”; هَجْجَوْشِل “bloody” (together with هَجْجَوْشِل)—(otherwise, however, مِشْجَوْشِل “refractory”, &c.).

§ 130^b. The following appear to be formed in *m*: عَمَقْشِل “file” with *m*. (from شَو “to rub down”); عَمَقْشِل “turtle-dove”, f. مَعْقْشِل; مَعْقْشِل “lark”; مِزْشِل “hoar frost” (not quite certain; a secondary form is مِزْشِل), and a few others. Cf. § 132.

DIMINUTIVES.

Diminutives.
With *ōn*.

§ 131. Diminutives are formed at pleasure with *ōn*: e. g. مِجْجَفْشِل “*regulus*”; اِلْأَوْدْشِل “minor god”; مِجْجَفْشِل “little book”; لَحْهْشِل “little boy”; حَوْدْشِل “little son”, &c.—Feminines take فَوْدْشِل (§ 71, 1), e. g. اِلْجَفْشِل “ship” (f.); اِلْأَوْدْشِل; اِلْأَوْدْشِل “little ear”; جِأَفْشِل “small stone”; جِأَفْشِل “a little bed”. 1. of the feminine termination is retained before this suffix: مِشْأَفْشِل “small town”; جِأَفْشِل “a small church”; اِلْجِأَفْشِل “a short letter”, &c. However, we have اِلْأَفْشِل “ane-

(¹) On the termination اِلْ v. *infra* § 136.

mone” “little bride” from **محبلة** and **خيملة** (to be pronounced no doubt as **خيملة**) “curricie” from **خيملة**. From the pl. **محبلة** (sg. **محبلة**) appears in this way **محبلة** “short words”.

With \bar{m} . § 132. *Rem.* \bar{m} may also be a Diminutive suffix: **محبلة**, secondary form to **محبلة** “small bird”. Yet it is not to be held as altogether certain.

With \bar{o} . § 133. *With \bar{o} .* Not so frequently met with as \bar{o} : thus *e. g.* **نصفلة** “hatchet”; **نصفلة** “small fish”; **خوبلة** “little boy” (without any ground-form in use); **لحفة** “little boy”, &c.—Feminine forms have **فملة**, pl. **فملة** (§ 71). \bar{l} of the fem. termination falls away before the suffix: **فملة** “small court” from **فملة**; **نصفلة** “small garden” from **نصفلة**; **خوبلة** “small bowls”, “cups” from **خوبلة**; **خوبلة** “little girl”.

Others. § 134. *Rem.* **محبلة** \bar{m} \bar{o} \bar{p} \bar{s} \bar{k} \bar{y} from **محبلة** likewise appears to be a Diminutive. Besides these we still have traces of other diminutive-endings, notably in secondary forms of the more familiar names. Compare farther § 112, as well as Diminutives formed by reduplication of the 3rd rad. § 122. Add thereto, although not attested by very old authority, **لحفة** “a little hill”, pl. **لحفة**, from **لحفة** “hill”⁽¹⁾, alongside of **لحفة**.

With \bar{a} .

WITH \bar{A} .

**With \bar{a}
alone (\bar{a}).**

§ 135. *With \bar{a}* (**أ**, **إ**, **أ**, &c.) corresponding adjectives⁽²⁾ were formed at pleasure, from substantives, and more rarely from other nouns; notably national appellations. Thus *e. g.* **أهبة** “fiery” from **أهبة**; **ملكبة** “kingly”; **أيكسبة** \bar{o} \bar{i} \bar{k} \bar{s} \bar{i} \bar{o} \bar{s} ; **أجنبلة** “foreign” from **أجنبلة** “foreign country”; **أجنبلة** “foreign”; **أجنبلة** “naked” (from the adjective **أجنبلة**); **أجنبلة** “external”; **أجنبلة** “internal”; **أجنبلة** “alone” (from the adverb **أجنبلة**); **أجنبلة** “belonging to”, “proper” (from **أجنبلة** § 69), &c.—

(¹) Is **محبلة**, **محبلة** (in Arabic dress **محبلة**) “street” \bar{p} \bar{o} \bar{m} \bar{y} by any chance an old Diminutive from **محبلة** “broad street” \bar{p} \bar{l} \bar{a} \bar{r} \bar{e} \bar{i} \bar{a} ?

(²) This mode of formation for the derivation of appellatives was much less frequently employed in remoter times than it came to be in later days, in the scholastic style of learned translators and imitators of Greek writings.

يَونَانِي "Greek" (noun and adj.); أَلَانِي "Alan"; يَهُودِي "Jew"; هِنْدُوِي "Hindoo" from the Persian *Hindū*; كَرْدُوِي "man of Kardū" from *Kardū*; پارْتِيَانِي "Parthian" from *Parthau*.

From the feminine هَجَرِي "old woman", هَجَرِيَانِي "old-womanish"; but from هَجَرِيَانِي, -- هَجَرِيَانِي, πολιτικός; and thus appears إِكَيْΣΙΟΣ from إِكَيْΣِيَانِي.

From لَيْلِي "night" (§ 49 A); لَيْلِيَانِي, but also لَيْلِيَانِي.

From plurals are formed: يَفَنِي "effeminate" (بَقِي "women" § 146); مَيَدُوِي "maidenly" (مَيَدُوِي "maidens" § 146); اَبُوِي "fatherly" (اَبُوِي), together with اَبُوِي "patrician"; اُمُوِي "motherly" (اُمُوِي § 146); عَمَدُوِي "nominal" (عَمَدُوِي). Cf. with these § 138 A. Similarly قَرُوِي "rustic", from قَرُوِي (§ 146).

From سُبُوِي "booth", and اَعْمَالِي "banishment", are formed سُبُوِي "host", "innkeeper", اَعْمَالِي "exile", "outlaw"; so اَبُوِي (اَبُوِي?) "beginner". From زَعْمِي "glass", زَعْمِي "glazier".

From name of month اَبُوِي: اَبُوِي "Teshrin (as adj.)", or "autumnal". So مَفُوِي "monk", especially "novice", from مَفُوِي κοινόβιον.

Final *ē* or *ai* falls away throughout before the suffix. Thus رُوْمَانِي "Roman", from رُوْمَانِي Ρώμη; مَفُوِي "clerk", "sacristan", from مَفُوِي κόγχη ("choir"); مَفُوِي "of Moses" from مَفُوِي مُوسَى; نَيْنَوِي "Ninevite" from نَيْنَوِي نينوى; جَزْجَزِي from جَزْجَزِي (name of a place); مَفُوِي "from the convent of St. Matthew" (مَفُوِي مَتَّى). Similarly اَدَسُوِي "of Edessa", from اَدَسُوِي اَدَس; اَبُوِي from اَبُوِي Ἀπάμεια; اَبُوِي from اَبُوِي سامارى "Samaria". But اَبُوِي "northern" from اَبُوِي.

Short vowels have fallen out originally at the approach of the suffix, to the extent required by § 43. Thus اَبُوِي "Persian", from اَبُوِي (which itself is of course nothing but a more convenient pronunciation of *Pārs*); اَبُوِي "Babylonian", from اَبُوِي; اَبُوِي "Aramaic", "heathen", from the original *Arām*⁽¹⁾; اَبُوِي "Arabian", "Arab" (still with soft ا, v. § 23 D) from اَبُوِي; اَبُوِي "from *Mausil*"; اَبُوِي

(1) The West-Syrian schools arbitrarily derived اَبُوِي "Aramaic" from اَبُوِي, which is a copy of the Hebrew אֲרָם, and they left the genuine اَبُوِي with the signification of "heathen".

“of *Garmaq*”; **ܓܪܡܩܝܬܐ** “barbarian” from *βάρβαρος*; **ܐܪܫܬܐ** (along with **ܐܪܫܬܐ** §§ 42 and 52 B) “royal” from the royal name **ܐܪܫܬܐ** *Arsaces*; **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**” (locality-name); cf. **ܕܡܫܩܝܬܐ** “from Damascus” **ܕܡܫܩܝܬܐ**; and **ܕܡܫܩܝܬܐ** “from *Καππαδοκία*”. A like mode of formation will probably hold good also in other cases, which we can no longer settle: Thus the national appellation from **ܕܡܫܩܐ** is doubtless **ܕܡܫܩܝܬܐ**, not **ܕܡܫܩܐ**, &c. But in other cases, the need of having the primitive word clearly recognised may have had an influence here,—even at an early period,—in defiance of phonetic rules. Thus **ܕܡܫܩܝܬܐ** “from *Dēlōm*”. From **ܕܡܫܩܐ** come **ܕܡܫܩܝܬܐ** and **ܕܡܫܩܐ**.

More decided abbreviations we have in **ܕܡܫܩܝܬܐ** from **ܕܡܫܩܐ** (river at Edessa), as well as from **ܕܡܫܩܐ** (Bardesanes); **ܕܡܫܩܝܬܐ** from **ܕܡܫܩܐ** (Sidon); **ܕܡܫܩܝܬܐ** “from *Harrān*”, **ܕܡܫܩܝܬܐ**; **ܕܡܫܩܝܬܐ** (also **ܕܡܫܩܐ**), from **ܕܡܫܩܐ**; **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”; **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”.

The following are also irregular: **ܕܡܫܩܝܬܐ** “Israelite” from **ܕܡܫܩܐ**; and **ܕܡܫܩܝܬܐ** “Ishmaelite” from **ܕܡܫܩܐ**.

As shown by several of the foregoing examples, the ending may be attached even to compounds: thus,—to give farther instances—**ܕܡܫܩܝܬܐ** (late formation) *ἐλεφάντινος*, from **ܕܡܫܩܐ** “bone of the elephant”, *i. e.* “ivory”; **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”, &c. Yet along with these we have **ܕܡܫܩܝܬܐ** “Mesopotamian”, from **ܕܡܫܩܐ**; **ܕܡܫܩܝܬܐ**, from **ܕܡܫܩܐ**; **ܕܡܫܩܝܬܐ** “overseer of the refectory” (**ܕܡܫܩܐ**); **ܕܡܫܩܝܬܐ** “of Bardesanes”—*v. supra*.

Many names of cities form their *gentilicium* first from a form with *n*. Probably the ending was originally *ānāi*, but pronounced *nāi* in certain words. Thus **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”, and probably **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**” (along with it, but occurring more rarely, **ܕܡܫܩܐ**).—From **ܕܡܫܩܐ** comes **ܕܡܫܩܝܬܐ** (probably *Karmōnāyē*).

In the *gentilicia* of foreign names of localities, the forms of the foreign language are sometimes made perceptible, *e. g.* **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”, after the Persian form *Marwazī*; **ܕܡܫܩܝܬܐ** “from **ܕܡܫܩܐ**”, after the more ancient Persian form *Rāgīk*.—Many more transformations too, which cannot now be checked, appear assuredly in such *gentilicia*.

One Abstract noun in *āi*, which however is perhaps of different origin, is **جَجْل**, more rarely **كَجْل**, “blame” (constr. st. **جَجْ**).

§ 136. The compound, made up of *ān* (§ 129) and *āi*, which we With āna. had even in the *gentilia*, appears often, and especially in the more scientific diction, in derivatives from appellatives: the **ل** of the fem. is almost always retained before it: Thus **تَهْل** “fiery”; **يَهْل** *ψυχικός*; **وَهْل** *πνευματικός*; **جَهْل** “ecclesiastical”; **مَهْل** “yearly”; **خَهْل** “blessing”; **كَهْل** “begging”, &c.: With the falling away of the feminine ending, however, in **مَهْل** “chain-formed”, from **مَهْل**.

As *ān* even by itself is used in this way,—which assumes a **ـ** before the feminine ending,—it is not always certain whether, for instance, a form ending in **ـ** is to be read **نَهْل** or **نَهْل**. There are actually found variants like **نَهْل** and **نَهْل** *ἐπιγεις* (f.) Jas. 3, 15.

WITH *ī*, *y*.

§ 137. These forms are, it may be, of much diversity of origin; in With ī, y part of them at least the *ī* may have been originally identical with that which has coalesced with another ending into the *āi* of the preceding sections.

To this section belongs the *i* of feminine forms like **نَهْل**, **رَهْل**, &c. (§ 71). So, farther, we have **خَهْل** “bee”, pl. **نَهْل**; **هَهْل** “swallow”; **جَهْل** “dog-fly”; **سَهْل** “female snake” (**سَهْل** “snake”, pl. **نَهْل** § 79 A); **مَهْل** “dinner”; **جَهْل** “streets” (§ 21 C); **نَهْل** “cancer”; **مَهْل** “shivering fit in ague”; **نَهْل** “a breaking out”; **جَهْل** “a breaking out”; **كَهْل**, **كَهْل** “bubo (in the human body)”; **سَهْل** “purple”; **حَهْل** “stomach of ruminants”; **حَهْل** “shivering fit in ague”; **عَهْل** “flame”; **مَهْل** “baptism”; **مَهْل** “flute” (and others of this form), &c.

Farther, many masculine abstract nouns, like **سَهْل** “robbing”; **كَهْل** “oppressing”; **نَهْل** “fettering”; **مَهْل** “overturning”; **حَهْل** “embracing”; **كَهْل** “formation”; **كَهْل** “sadness”⁽¹⁾, &c.

Perhaps also words like **نَهْل** “north” might belong to this class.

(1) Some of the Syrians have foolishly turned the form **نَهْل** “affliction”,—fashioned according to this section,—into a form **نَهْل**, as if it had the Greek ending *ia*.

WITH ŪTH.

With ūth.

§ 138. A. This suffix serves to form Abstract nouns from nouns of all kinds (for inflection v. § 76). Thus *e.g.* مَلِكُومَ "kingdom"; شُجَاعُومَ "heroism"; وِرَاسُومَ "inheritance"; مَوْتُومَ "mortality"; جِهَنَمُومَ "externality", "exterior"; لُحْمُومَ "goodness", "good"; بِجْتُومَ "property, attribute"; تَرْكُومَ "abandonment" (from تَرْكُومَ *nomen agentis* from تَرْكُومَ "was abandoned" § 130); رِوَايَتُومَ "revelation"; رِجْعُومَ "consent" (رِجْعُومَ), &c. So even اِيْكُونُومِيَا *oikonomía*. The extension of this mode of formation is unlimited: particularly in scientific diction new examples are constantly appearing. Many of these forms, however, are very old, such as شَرِيفُومَ *sharīf*; هَيْكُومَ "extreme old age"; بِلَافُومَ "belief", their primitive words being no longer extant. Infinitives in — also belong to this section (v.— 'Verb'). From plurals are formed اَبْنَاهُومَ "fatherhood", alongside of اَبْنَاهُومَ "*patrocinium*", and اَبْنَاهُومَ "maidenhood" (cf. herewith § 135).

B. From roots *tert.* — there are formed عَمَلُومَ "equality" (from عَمَلُومَ, عَمَلُومَ); طَهْرُومَ "purity"; مَاجْدُومَ "magnificence"; زِنَاومَ "fornication" (from زِنَا, زِنَا); عِلْدُومَ "childlessness", and many others. But, alongside of these, there are other forms also which follow a more ancient method,— that of omitting the last radical: اَبْنَاهُومَ "innocence" (from اَبْنَاهُومَ); اَبْنَاهُومَ "banishment"; اَبْنَاهُومَ "a meal"; اَبْنَاهُومَ "petition".—In اَبْنَاهُومَ "form", and اَبْنَاهُومَ "thing" (§ 76 B), and likewise in اَبْنَاهُومَ "correction" (اَبْنَاهُومَ, اَبْنَاهُومَ); اَبْنَاهُومَ "censure"; اَبْنَاهُومَ "watering"; اَبْنَاهُومَ "fight"; اَبْنَاهُومَ "banquet",—it is not quite certain whether or not the abstract-suffix belonged originally to these words: and the same question arises in the case of اَبْنَاهُومَ "atonement", and اَبْنَاهُومَ "corruption" (§ 127).

§ 139. TRACES OF OTHER WORD-FORMING SUFFIXES.

Traces of suffixes, like *ām*, *el*, *n* (اَبْنَاهُومَ "flea") are still repeatedly met with, but the words concerned no longer form an established class, and they may be regarded as multiliterals.

FOREIGN SUFFIXES.

§ 140. The suffix *αριος*, current in later Greek, but originally Latin,—which appears in several words, like **ܒܢܝܐܪܝܐ** *βανιάριος* “bath-master”, and some others,—has also been joined to the Persian but adopted word **ܡܠܬܐ** “pillar”, the Persian **ڤلنگ** “falcon”, and the pure Syriac **ܠܝܬܐ** “ship”, thus: **ܡܠܬܐ ܥܠܝܬܐ** *ஸுலீதης*; **ڤلنگ ڤلنگ** “falconer”; **ܠܝܬܐ ܡܠܬܐ** “ship-master”. The Persian *kān* is added to the Syriac **ܡܠܬܐ** “ass”; **ܡܠܬܐ ܡܠܬܐ** (properly **ܡܠܬܐ ܡܠܬܐ**) “ass-driver”, and to the Greek **ܡܠܬܐ ܡܠܬܐ** *κοιτών*: **ܡܠܬܐ ܡܠܬܐ** “chamberlain”. So, in addition, we have **ܡܠܬܐ ܡܠܬܐ** *βοτρυνώδης* from the Syriac **ܡܠܬܐ** “a bunch of grapes”. From **ܡܠܬܐ** “played” is formed, after the fashion of Greek words like *εὐθηνία* or *σαφήνεια*, **ܡܠܬܐ ܡܠܬܐ** “a game”. Cf. **ܡܠܬܐ ܡܠܬܐ** “luxury”, “wantonness” [I Tim. 5, 6] *σπρῆνος* (or rather a secondary form— not yet, it is true, otherwise authenticated—*σπρηνσία*).

Foreign
suffixes.

C. COMPOUNDS.

C. Com-
pounds.

§ 141. Several words, regularly and closely associated in a genitive connection, are treated as a single word, and attach to their second member those endings, which the first (standing in the constr. st.) should have received. Thus **ܡܠܬܐ** (constr. st. of **ܡܠܬܐ** “ground” § 146) forms with **ܡܠܬܐ** (pl. **ܡܠܬܐ**) “wall” a firm compound **ܡܠܬܐ ܡܠܬܐ** “foundation”, of which the plural is **ܡܠܬܐ ܡܠܬܐ**; from this quite a new verb then originates, **ܡܠܬܐ** (also written **ܡܠܬܐ**) “he founded”. So too are treated several compounds of **ܡܠܬܐ** “house”, *e. g.* **ܡܠܬܐ ܡܠܬܐ** “tombs”, “graves built inside”; **ܡܠܬܐ ܡܠܬܐ** “storehouses”; **ܡܠܬܐ ܡܠܬܐ** “houses of nativity”, *i. e.* “constellations of nativity” (*γενέσεις*), &c.; and also other compounds, such as **ܡܠܬܐ ܡܠܬܐ** (“lord of...”) “enemy”, **ܡܠܬܐ ܡܠܬܐ** “enemies”, **ܡܠܬܐ ܡܠܬܐ** “female enemy”, **ܡܠܬܐ ܡܠܬܐ** “enmity”; **ܡܠܬܐ ܡܠܬܐ** “beginnings of a month”; **ܡܠܬܐ ܡܠܬܐ** “*capra montis*”, “steinbock”, pl. **ܡܠܬܐ ܡܠܬܐ** “steinbocks”; **ܡܠܬܐ ܡܠܬܐ** “wild goats”; **ܡܠܬܐ ܡܠܬܐ** “sentence” (“judicial decision”). pl. **ܡܠܬܐ ܡܠܬܐ**; **ܡܠܬܐ ܡܠܬܐ** “punishments”; and thus also several others, though not a great number of them,—while, in cases quite analogous, the ordinary procedure is followed, *e. g.* **ܡܠܬܐ ܡܠܬܐ** “*filia vocis*”, *i. e.* “word”,

Genitive-
com-
pounds.

pl. **ܠܗܝܠܐ**, and so with all compounds of **ܝܢ** “son” and **ܕܝܠܐ** “daughter”, however close the combination may sometimes be.

Some compounds show a more decided blending of sounds. Thus, for instance, **ܕܝܠܐ** “pillow” [“cushioned couch”—“*pulvinar*”], pl. **ܕܝܠܐܝܠܐ** (§ 79 A), of which the first portion is equivalent to **ܕܝܠܐ**, while the second is a form nearly related to **ܕܝܠܐ** “foundation”. So **ܕܝܠܐ** ‘name of a tendon’ = **ܕܝܠܐ**; **ܕܝܠܐ** (¹), pl. **ܕܝܠܐܝܠܐ** or even **ܕܝܠܐܝܠܐ** “navel” = **ܕܝܠܐ** “basis(?) of the navel”, and some others. Cf. § 125.

Gender of
such com-
pounds.

§ 142. The second member of such compounds determines even the gender and number. Thus **ܕܝܠܐ** **ܕܝܠܐ** “*domus* (m.) *sabbatis* (f.)” i. e. “refectory”, and **ܕܝܠܐ** **ܕܝܠܐ** “chapel”, “house of prayer” are feminine: **ܕܝܠܐ** **ܕܝܠܐ** “half of the day”, “mid-day”, is used as masculine: **ܕܝܠܐ** **ܕܝܠܐ** “face (f. pl.) of the door (m. sing.)” = “curtain” is always masc. sing.

Compounds
with *lā*.

§ 143. A special class is formed by nouns compounded closely with **ܠܐ** “not”, like **ܠܐ** **ܕܝܠܐ** “immortal”, f. **ܠܐ** **ܕܝܠܐ**, pl. **ܠܐ** **ܕܝܠܐܝܠܐ**, &c.; **ܠܐ** **ܕܝܠܐ** “immortality”; **ܠܐ** **ܕܝܠܐ** “non-arrival”, &c.

Remark on
the treat-
ment of
Greek
proper-
names.

D. REMARK ON THE TREATMENT OF GREEK PROPER-NAMES.

§ 144. *Greek proper-names* in **ος** and **ας** are used either in the nominative- or vocative-form: **ܕܝܠܐ**; **ܕܝܠܐ**; **ܕܝܠܐܝܠܐ**; **ܕܝܠܐ** (**Θευδαδς**), &c.; or (used, however, also as subject &c.) **ܕܝܠܐ**; **ܕܝܠܐ**; **ܕܝܠܐܝܠܐ**; **ܕܝܠܐ**; **ܕܝܠܐ**; &c. The East-Syrians however write **ܕܝܠܐ** for this **ܕܝܠܐ** and **ܕܝܠܐ**, or even **ܕܝܠܐ** without any difference in the pronunciation.

The termination **ιος**, **ειος** very frequently falls completely away: sometimes there still remains of it a **ܐ**: **ܕܝܠܐ** alongside of **ܕܝܠܐ** **Μαυρίκιος**; **ܕܝܠܐ** **Ἰγνάτιος**; **ܕܝܠܐ**, **ܕܝܠܐ**, **ܕܝܠܐ** **Βασίλειος**; **ܕܝܠܐ**, **ܕܝܠܐ**, **ܕܝܠܐ** **Ζηρόβιος** (also **ܕܝܠܐ**); **ܕܝܠܐ**, **ܕܝܠܐ** **Δρόντιος**, &c. This happens too, though much more rarely, with the simple **ος**, e. g. **ܕܝܠܐ**, as

(¹) Vocalisation not settled.

well as **حده**, **جها** *Báasos*; **ألهيه** *'Atrawīnos*. Of course there are found, besides, many deviations from the accurate Greek forms, which are not limited to the terminations.

E. ATTACHMENT OF THE POSSESSIVE SUFFIXES.

Attachment
of the pos-
sessive suf-
fixes.

§ 145. A. The Suffixes enumerated in § 65 coalesce with the *ai* of the pl. m. into the following forms:

Suffixes of the Plural.	{ “my”	أنا	“our”	أنا
	{ “thy (m.)”	أنت	{ “your (m.)”	أنت
	{ “thy (f.)”	أنت	{ “your (f.)”	أنت
	{ “his”	هو	{ “their (m.)”	هم
	{ “her”	هي	{ “their (f.)”	هن

Thus the same scheme holds throughout; only **هو** from *auhi* constitutes a deviation. Notice that the otherwise constantly soft **ح** of the 2nd pers. becomes hard after *ai*.

Example: **أنا** “judgment” (constr. and abs. st. **أنا**; pl. **أنا**, **أنا**).

Singular:

أنا my judgment	أنا our judgment
أنت thy (m.) judgment	أنت your (m.) judgment
أنت thy (f.) „	أنت your (f.) „
هو his „	هم their (m.) „
هي her „	هن their (f.) „

Plural:

أنا my judgments	أنا our judgments
أنت thy (m.) judgments	أنت your (m.) judgments
أنت thy (f.) „	أنت your (f.) „
هو his „	هم their (m.) „
هي her „	هن their (f.) „

B. No difficulty of any kind is occasioned in attaching the suffixes to any noun, of which the stem or ground-form (*i. e.* the form left after removal of the termination *ā*) has a long vowel—or another consonant

without a vowel—before the final letter, or ends in a double-consonant: thus *e. g.*, like **حَجْمَل** given above, **حَجْمَل** “garment”; **حَكْمَف**, **حَكْمَف**, **حَكْمَف**; **حَكْمَف**; **حَكْمَف** “silver”: **حَكْمَف**⁽¹⁾, **حَكْمَف**⁽²⁾, **حَكْمَف** “mother”; **حَكْمَف**, **حَكْمَف**⁽³⁾, &c.

The vocalisation in these cases is, throughout, the same as in the emphatic state.

Rem. No difference of treatment is exhibited here between words of the simplest formation with originally one short vowel, and those with originally two short vowels. Like **حَكْمَف** (from *dahāvā*), we have not merely **حَكْمَف**, but also **حَكْمَف**, **حَكْمَف**⁽⁴⁾. If,—besides **حَكْمَف**, **حَكْمَف** from **حَكْمَف** (for *atharā*) “place”,—**حَكْمَف**, **حَكْمَف** are occasionally met with, it is not the original vocalisation which is maintained therein, but one which is to be understood as a method of facilitating pronunciation in accordance with § 52 B, just as, with words of the simplest formation there is written also upon occasion **حَكْمَف** (= **حَكْمَف**), **حَكْمَف**, **حَكْمَف**.

C. This method prevails also with all terminations of the pl. f.; and suffixes are attached thereto in the same way as to the singular. Like **حَكْمَف** “queens” we read, for instance, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, &c. It is the same with those of the pl. m.,—with the exception of many forms *tertiæ* — for which *v. infra*, K. Like **حَكْمَف** “kings”, **حَكْمَف** “witnesses”, we have **حَكْمَف**, **حَكْمَف**, **حَكْمَف**; **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, &c.

D. Even with forms which have a short vowel before the final consonant, including the feminine termination *ath* (حَكْمَف) the vocalisation entirely resembles, for all suffixes, that of the emphatic state, with the exception of the 1st sing. and 2nd and 3rd pl. Thus like **حَكْمَف** “taking”, from **حَكْمَف**, and **حَكْمَف**, from **حَكْمَف**, so too **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**; **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**.

E. At the approach of the suffixes of the 1st sing. and 2nd and 3rd pl., the short vowels before the final consonant are frequently retained,

(1) Thus **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, &c.

(2) Thus **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, &c.

(3) Thus **حَكْمَف**, **حَكْمَف**, &c.

(4) Thus **حَكْمَف**. Cf. farther **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, **حَكْمَف**, &c.

although in other cases they disappear, no doubt from the analogy of the other forms. They are retained throughout, where there is no feminine ending, except in the instances given under J: Thus **ܡܝܚܕܐ** (**ܡܝܚܕܐ**, **ܡܝܚܕܐ** &c.); **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**. So **ܡܝܚܕܐ** “my burden”; **ܡܝܚܕܐ** “my speech”; **ܡܝܚܕܐ** “their seat”; **ܡܝܚܕܐ** “my friend” &c.

F. *a* of the feminine-ending *ath* disappears before these suffixes [that is to say, the analogy of the emph. state is followed], when the middle consonant has a short vowel; thus like **ܡܝܚܕܐ** “vengeance”, **ܡܝܚܕܐ**, and **ܡܝܚܕܐ**, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “watch”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “thought”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “service”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “praise”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “a mother”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “throat”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “eating”, &c. So **ܡܝܚܕܐ** “vine” (for **ܡܝܚܕܐ**), **ܡܝܚܕܐ**, &c.

Thus also with many, which have a long vowel in the syllable preceding the *h* of the feminine: **ܡܝܚܕܐ** “rest, pleasure”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “my enemy (f.)”; **ܡܝܚܕܐ** “their hair”; **ܡܝܚܕܐ** “*proxima mea*”; **ܡܝܚܕܐ** “their synagogue”; **ܡܝܚܕܐ** “their first”; **ܡܝܚܕܐ** “net”, **ܡܝܚܕܐ**; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “evil”; **ܡܝܚܕܐ** “my mare”, **ܡܝܚܕܐ** (also written **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, but all to be pronounced *mit*) “my dead (f.)” (§ 26 B).

Where the long vowel represents a radical *o* or *u*, there is a good deal of fluctuation. Thus **ܡܝܚܕܐ** “their city”, but **ܡܝܚܕܐ**; with reversed procedure in **ܡܝܚܕܐ** “my good”, but **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “my Lady, mistress”, as well as **ܡܝܚܕܐ** “my necessity”; **ܡܝܚܕܐ** “height”, **ܡܝܚܕܐ** “court”; **ܡܝܚܕܐ** “hour”. With falling away again, **ܡܝܚܕܐ** “their form”, and with *a* **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “troop”. In some cases the usage has fluctuated. Thus **ܡܝܚܕܐ** “their treasure” with Ephraim, while in the Bible tradition we have **ܡܝܚܕܐ**. From **ܡܝܚܕܐ** “church” the East-Syrians have **ܡܝܚܕܐ** “*coath*”, the West-Syrians **ܡܝܚܕܐ** “*it*”.

G. Th *a* is retained, when the middle consonant wants the vowel. Thus **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ**; **ܡܝܚܕܐ** “tear”; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “blessing”; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “fright”; **ܡܝܚܕܐ** “riddle”. So too **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “question”; **ܡܝܚܕܐ**, **ܡܝܚܕܐ** “fatigue”; **ܡܝܚܕܐ**, **ܡܝܚܕܐ**.

تَبْوَاجِف “joy” (from *ḥadwêthû*, or *ḥadûthû* § 40 D. 101), &c. Thus also with diphthongs, like مَهْجَلَف “stature”; تَهْجَلَف “quaking”; تَهْجَلَب “guilt”, &c.—It is the same when the middle radical is doubled in cases like زَهْجَلَف “pleasure”; هَهْجَلَف “word”; تَهْجَلَب “garden”; هَهْجَلَب “basis”; هَهْجَلَف “place”, &c. هَهْجَلَب “sleep” conforms to these examples: هَهْجَلَب; while from analogous formations (§ 105) we have زَهْجَلَب “care”; شَهْجَلَب, شَهْجَلَف (for which, however, the old poets have شَهْجَلَف). So هَهْجَلَب “maid-servant”; تَهْجَلَب “end”; هَهْجَلَب “basis”.

H. The feminines of derivatives from *tertiæ* ُ present no difficulty. ُ, ُ are there retained unaltered: عَهْجَلَب “prisoner (f.)”; مَهْجَلَب “city”; هَهْجَلَب “praising”; هَهْجَلَب “conversation”; هَهْجَلَب “escort”.—هَهْجَلَب “stroke”; هَهْجَلَب “prayer”.—Similarly, of course, with those in ُ, and abstracts in ُ.

J. Forms which end in ُ in the abs. st. sing. preserve their vocalisation before the suffixes of the 2nd and 3rd sing. and the 1st pl. thus, هَهْجَلَب “pious”; هَهْجَلَب “throne”: هَهْجَلَب, هَهْجَلَب; هَهْجَلَب, &c.

هَهْجَلَب (constr. st. هَهْجَلَب), هَهْجَلَب “camp”, هَهْجَلَب “drinking” form with the suffix of the 1st sing. هَهْجَلَب, هَهْجَلَب, هَهْجَلَب. In other cases those which end in ُ in the emphatic st. have ُ, which is either not pronounced at all, as in East-Syrian, or, as in West-Syrian, pronounced as a simple ̣: sometimes only one simple ُ is written instead of the two: هَهْجَلَب (يُسَ) § 17) or هَهْجَلَب “my meditation”; هَهْجَلَب or هَهْجَلَب “my boy”; هَهْجَلَب or هَهْجَلَب “mine elect”; هَهْجَلَب “my suffocation”; هَهْجَلَب, هَهْجَلَب “my shepherd”. If the ُ stands after a vowel, the suffix is then at all events silent; thus from هَهْجَلَب “creator”, هَهْجَلَب; from هَهْجَلَب “call”, هَهْجَلَب.

The ُ of the suffix is in like manner silent after ُ as final radical: هَهْجَلَب “my consolation”; هَهْجَلَب “mine enemy, [my hater]”; and so هَهْجَلَب “my lord” (= هَهْجَلَب).

Before the suffixes of the 2nd and 3rd pl. we have, in accordance with § 40 C, هَهْجَلَب; هَهْجَلَب “their confusion”, &c. So too the West-Syrians have هَهْجَلَب, هَهْجَلَب, &c., while the East-Syrians have هَهْجَلَب, هَهْجَلَب, &c.

K. In the pl. short adjectives may treat the radical *y* as a strong consonant, but they may also fashion shorter forms: **نُتَبِّفُ** “those who see you”, alongside of **فُجْتِهَو** “their captors”, **فُجْتِ** “our captors”: **فُكَلِّهَو** “those who drink it”; **نُتَقِيهَو** and **سُتَقِيهَو** “his pious ones”; **فُحَيِّهَو** and **فُجَدَّهَو** “his young men”. Pure substantives have always the shorter form: **قَدَج**, **قَدَجَف**, **قَدَجِه** “bowels”; **قَدَّهَو** “*catuli ejus*”, &c. So **عَمِلَا** “heaven”: **عَمِصَف**, &c. Compare with all this § 73.

L. Greek words in **هَو** *ος*, **هَ** *αι* (pl.), **هَ** *ας*, &c. do not take suffixes (§ 225).—**دِابْهَاجَا** *διαθήκη* takes suffixes, as if it were a plural, without however being construed as a plural: **بِاتَمَهَو** “his testament”; **بِاتَمَص** (sg. f.) &c. In the very same way occur **فُتَمَهَو**, **فُتَمَص** “my, his price” from **فُتَمَه** *τιμή* as a sing. fem. Perhaps there are still other Greek words in *η*, which are thus treated.

F. LIST OF ANOMALOUS NOUNS.

F. List of
anomalous
nouns.
Substan-
tives and
adjectives

§ 146. **أَبَا** “father”
أَخَا “brother”
سَفَلَا “father-in-law” } end properly in *ā*:

Accordingly we have **أَجَهَج**, **أَجَهَو**, **أَجَهَو**, **أَجَهَو**, **أَجَهَو**, **أَجَهَو**. So **أَشَمَص**, **أَشَمَهَو**, **أَشَمَهَو**, &c. But, **أَجَا** “my father”, **أَخَا** “my brother”, **سَفَلَا** “my father-in-law”. Abs. and constr. states are wanting.—Pl. **أَتِلَا** (**أَتِلَه**, &c.), but **أَقْدَلَا** or **أَقْدَلَه**.

أَسَلَا “sister” (without constr. or abs. st.); **أَسَلَا**, &c.; pl. **أَسَلَهَو**.—**أَسَلَهَو** “mother-in-law” (plur.):

أَمَلَا “mother”; **أَمَلَا**, &c.; pl. **أَقْدَلَه**.

أَنَا “son”; emph. st. **أَنَا**. With suff. **أَنَا**, **أَنَا**, &c., but **أَنَا**. **أَنَا**, **أَنَا**, **أَنَا**; pl. **أَنَا**, &c.

أَنَا “daughter”; wanting abs. st.; constr. st. **أَنَا**. **أَنَا**, &c.; but **أَنَا**; pl. **أَنَا**, &c.).

أَنَا “name”; **أَنَا**, **أَنَا**, &c.; pl. **أَنَا**, and **أَنَا**.

أَنَا “blood”; **أَنَا**, **أَنَا**; pl. **أَنَا**.

ܪܬܝܐ “kind, species”; constr. st. ܪܬܝܐ (West-Syrian ܪܬܝܐ); pl. ܪܬܝܐ, ܪܬܝܐ, &c. An early naturalised Persian word.

ܡܡܡܐ “mamma”; ܡܡܡܐ; pl. ܡܡܡܐ, ܡܡܡܐ.

ܝܡܝܐ “hand” (for ܝܡܝܐ § 40 C); constr. st. ܝܡܝܐ, particularly in transferred application and adverbial use (ܝܡܝܐ “by means of”, “owing to”; ܝܡܝܐ ܝܡܝܐ “by the side of the river”, &c.), and ܝܡܝܐ (substantively); thus before suffixes:—ܝܡܝܐܝܐ, ܝܡܝܐܝܐ, &c. (ܝܡܝܐܝܐ “through them”: In West-Syrian appears indeed the artificial formation ܝܡܝܐ ܕܪ ܐܘܬܪܐ). Pl. ܝܡܝܐܝܐܝܐ (East-Syrian ܝܡܝܐܝܐܝܐ “handles”).

ܥܡܝܐ “heaven”; ܥܡܝܐ (§ 73), ܥܡܝܐ, ܥܡܝܐ, &c.: In form always plural.

ܡܝܬܐ “water”; ܡܝܬܐ, ܡܝܬܐ. With suffixes, at pleasure either ܡܝܬܐܝܐ, ܡܝܬܐܝܐ, ܡܝܬܐܝܐ, ܡܝܬܐܝܐ, ܡܝܬܐܝܐ, or ܡܝܬܐܝܐ, ܡܝܬܐܝܐ, &c.

ܐܡܝܐ “ground, bottom”; constr. st. ܐܡܝܐ, East-Syrian ܐܡܝܐ, (almost never occurring except in combinations like ܐܡܝܐ ܐܡܝܐ “foundation”; ܐܡܝܐ ܐܡܝܐ “waste from storehouses”). With suff. ܐܡܝܐܝܐ, ܐܡܝܐܝܐ; Pl. ܐܡܝܐܝܐܝܐ; and with suff. ܐܡܝܐܝܐܝܐ; and also ܐܡܝܐܝܐܝܐ “their seats”, &c.

ܥܝܐ “year”; abs. st. ܥܝܐ; constr. st. ܥܝܐ (doubtful whether used with suffixes): pl. ܥܝܐܝܐ, ܥܝܐܝܐ; with suff. ܥܝܐܝܐ, &c.

ܥܡܝܐ “maid-servant” (probably without abs. or constr. state); ܥܡܝܐ, ܥܡܝܐ, &c.—ܥܡܝܐܝܐ, ܥܡܝܐܝܐ.

ܥܡܝܐ “lip”: abs. st. ܥܡܝܐ; constr. st. ܥܡܝܐ, ܥܡܝܐ, &c.—ܥܡܝܐܝܐ.

ܥܡܝܐ “side, face”; ܥܡܝܐ. Defective parts supplied from ܥܡܝܐ “face”, ܥܡܝܐ, ܥܡܝܐ, &c.; (properly Dual of ܥܡܝܐ “nose” § 28).

ܥܡܝܐ, ܥܡܝܐ (better ܥܡܝܐ “lungs”. Pl. ܥܡܝܐܝܐ: according to others (perhaps more correctly) ܥܡܝܐ, i. e. ܥܡܝܐ).

ܥܡܝܐ “house”: abs. st. ܥܡܝܐ (§ 26 C); constr. st. ܥܡܝܐ, ܥܡܝܐ, &c.: pl. ܥܡܝܐܝܐ, ܥܡܝܐܝܐ, ܥܡܝܐܝܐ, &c.

ܥܡܝܐ, ܥܡܝܐ (two different modes of writing down the same pronunciation of the word *attā, atō*) “woman”: constr. st. ܥܡܝܐܝܐ, ܥܡܝܐܝܐ, &c.

Pl. **يَقْتَحِبْنَ**, **يَقْتَحِبُ**, **يَقْتَحِبُ**, &c.—As a diminutive, appears **يَقْتَحِبْنَ** “little women”. Sing. of this form is said to be **يَقْتَحِبْ**.

أَنف “one”, *τις* (“man”); pl. **أَنف**, **أَنف** “several”, “certain” *τινές*. The emph. st. **أَنف** signifies “man”, “of human nature”, but much more frequently it bears the original collective sense, “men” or “people”. It is never found in the emph. st. in the plural; but in the constr. st. and with suff. it is found only in the pl.: **أَنف مِنف** “the people of the town”, &c.; **أَنفَة** “his people”, &c. “Man” is more accurately expressed by “son of man” or “a son of men” **أَنف**, **أَنف**, **أَنف**, **أَنف**, **أَنف**; pl. **أَنف**, **أَنف**. Very rarely we meet with **أَنف** “man”; rarely with **أَنف** “woman”.

أَنف, **أَنف** or **أَنف**, **أَنف** (§ 49 A); there is no constr. st., and it is almost never used with suff. Abs.st. is **أَنف** (for which **أَنف** is often improperly written, § 16 (1. Rem.) and **أَنف** (**أَنف** not so good) in the combination **أَنف** **أَنف** “by night and day” (§ 243), also “the space of a night and a day”. On rare occasions the words are found in reversed order **أَنف** **أَنف**. Pl. **أَنف**, **أَنف**.

أَنف “lion” (for **أَنف**); no constr. or abs. st. Pl. **أَنف**, **أَنف**. — Fem. **أَنف** “lioness”; pl. no doubt **أَنف**.

أَنف (for **أَنف**) “cucumber”; pl. **أَنف**, **أَنف**, and later form (as if we had in this case the abstract-ending **أَنف**) **أَنف**.

أَنف (only used of God and of Christ), and **أَنف** (= **أَنف**) “master, lord” constr. st. **أَنف**. A secondary form of the constr. st. *mār* appears to present itself in **أَنف** **أَنف** Spic. 41, 15, and even **أَنف** **أَنف** in the ancient Inscription ZDMG XXXVI, tab. 1, 8 = **أَنف** **أَنف** “the lord of the gods”, i. e., *Zeus* (1). Abs. st. wanting; **أَنف**, **أَنف**, **أَنف**, &c.; pl. **أَنف** and more rarely **أَنف**, **أَنف**; with suff. **أَنف**, &c., or even **أَنف**, **أَنف** (but hardly a corresponding constr. st., or corresponding forms with suffixes). — Fem. **أَنف**, **أَنف**, **أَنف**; **أَنف**, &c.

أَنف “city, village”; abs. st. **أَنف**; constr. st. **أَنف**, also **أَنف**; with suff. **أَنف**, **أَنف**, &c.; pl. (the collective) **أَنف**; constr. st. **أَنف**;

(1) In **أَنف** Euseb. Church Hist. 395, 5 (but the manuscript is of the year 462) we have before us no doubt merely a short-hand mode of writing. The phrase intended must have been the common one, *mārē khol*.

ܦܚܝܬܐ “a certain one” f. ܦܚܝܬܐ.

ܦܚܝܬܐ (East-Syrian) and ܦܚܝܬܐ (West-Syrian) “a certain number”, from ܦܚܝܬܐ (ܦܚܝܬܐ) (v. § 146) and the above-mentioned ܦܚܝܬܐ.

3. NUMERALS.

3 Numerals.

§ 148.

CARDINAL NUMBERS.

Cardinal
numbers
Leading
forms.

First Decade.

m.	f.	m.	f.
1. ܫܠܫ	ܫܠܫܐ	6. ܫܠܫܐ, ܫܠܫܐ	ܫܠܫܐ
2. ܬܠܬܐ	ܬܠܬܐ	7. ܫܠܫܐ	ܫܠܫܐ
3. ܠܬܬܐ	ܠܬܬܐ	8. ܠܬܬܐ	ܠܬܬܐ
4. ܠܬܬܐ	ܠܬܬܐ	9. ܠܬܬܐ	ܠܬܬܐ
5. ܬܬܬܐ	ܬܬܬܐ	10. ܬܬܬܐ	ܬܬܬܐ

Rem. ܬܬܬܐ “some”; f. ܬܬܬܐ, may be regarded as plural of ܬܬܐ.

B. The numerals 11—19 show secondary forms of many sorts, and fluctuate in their vocalisation. Various modes of expressing the vowels, which are occasionally found, are very doubtful or to be rejected altogether.

Second Decade.

m.	f.
11. ܫܠܫܐ	ܫܠܫܐ (ܫܠܫܐ).
12. ܬܠܬܐ	ܬܠܬܐ (ܬܠܬܐ).
13. ܠܬܬܐ	ܠܬܬܐ (ܠܬܬܐ).
14. ܠܬܬܐ ⁽¹⁾	ܠܬܬܐ (ܠܬܬܐ) and ܠܬܬܐ (rarely).
15. ܬܬܬܐ ⁽¹⁾	ܬܬܬܐ, ܬܬܬܐ.
16. ⁽²⁾	<div> <div> <div>East-Syrian ܬܬܬܐ</div> <div>and ܬܬܬܐ</div> <div>West-Syrian ܬܬܬܐ</div> </div> <div> <div>East-Syrian ܬܬܬܐ</div> <div>ܬܬܬܐ.</div> <div>West-Syrian ܬܬܬܐ.</div> </div> </div>

⁽¹⁾ Known to the author only from grammatical tradition.

⁽²⁾ In all expressions of the numeral 16 attested by ancient authorities (*šet-ta'sar*, *šetta'sērē*; *šētha'sar*, *šētha'sērē*; (*e*)*šta'sar*) only one ܬ is taken into account:

	m.	f.
17. مَجْدَحِي (rarely)	مَجْدَحِي, commonly مَجْدَحِي	مَجْدَحِي (مَجْدَحِي) & مَجْدَحِي (rarely).
18. اَمْيَحِي (rarely)	اَمْيَحِي	اَمْيَحِي (اَمْيَحِي).
19. اَمْيَحِي (rarely).	اَمْيَحِي, commonly اَمْيَحِي	اَمْيَحِي (اَمْيَحِي).

(C. *Tens.* The tens are:

20. عَشْر	60. عِشْر, عِشْر
30. ثَلَاث	70. سَبْع
40. اَرْبَع	80. اَصْنَب, also written اصْحاب
50. خَمْس	90. اَعْش

100 is مِئَة (مِئَة, v. § 43 E).

200 is مِئَتَانِ (others مِئَات).

300 is مِئَاتَانِ, &c.

1000 is اَلْف.

10,000 is عَشْرُ اَلْفٍ (better perhaps عَشْرَة).

From مِئَة appears in the emph. st. مِئَاتَانِ “one hundred”, pl. مِئَاتَانِ. So اَلْفَانِ from اَلْف, pl. اَلْفَانِ (¹); and عَشْرَانِ from عَشْر, pl. عَشْرَانِ. The plurals of اَلْف and عَشْر are joined, exactly like other substantives, to the numerals from 2 to 9, which are placed before or after them, in order to form a multiple of 1000 or 10,000; *e. g.* اَرْبَعَةُ اَلْفٍ 4000; اَلْفَانِ خَمْسَ 5000; عَشْرَانِ سَبْعَ 50,000.

E. With the larger numbers the higher order always comes first: اَرْبَعَةُ اَلْفَانِ وَثَلَاثُونَ مِئَةً, 421 (f.); اَلْفَانِ وَثَلَاثُونَ مِئَةً, 386 (f.); مِئَاتَانِ وَثَلَاثُونَ مِئَةً, 7337 (Ezra 2, 65); اَلْفَانِ وَثَلَاثُونَ مِئَةً, 1017 (2, 39); اَرْبَعَةُ اَلْفَانِ وَثَلَاثُونَ مِئَةً, 42,360 (2, 64); اَلْفَانِ وَثَلَاثُونَ مِئَةً, 54,400 (Num. 2, 6), &c.

Forms with
suffixes.

§ 149. The numbers from 2 to 10 yield special forms with suffixes, to indicate groups:

accordingly we meet sometimes also with اَمْلَحِي, اَمْلَحِي, اَمْلَحِي, the last the f. of *esla'sar* and certainly to be pronounced *esla'serē* or *esla'esrē*.—The form usual in print اَمْلَحِي, اَمْلَحِي (after the analogy of اَمْلَحِي, &c.) appears to be met with only in pretty late manuscripts.

(¹) The pronunciation of the secondary form اَلْفَانِ is uncertain. Perhaps اَلْفَانِ.

2. **اَيْنِ** “we two”; **اَيْنِ** “you two”; **اَيْنِ** “they two”. This number alone has in addition a feminine form used in this meaning **اَيْنِ**, &c.

3. **اَيْنِ** “they three”⁽¹⁾

4. **اَيْنِ**

5. **اَيْنِ**

6. **اَيْنِ**

7. **اَيْنِ**

8. **اَيْنِ** (?)

9. **اَيْنِ** (?)

10. **اَيْنِ**

§ 150. The abs. st. of the masc. numbers from 2 to 19(?) appears in the meaning of “the *n*th day of the month” (always, to be sure, with prep. **د**):

2. **د** “on the 2nd day of the month”.

3. **د** “on the 3rd day of the month”.

4. **د**

5. **د**

6. **د**

7. **د**

8. **د**

9. **د**

10. **د**

11. **د**

12. **د**

13. **د**

14. **د**

15. **د**

17. **د**

§ 151. Another substantive-form is **اَيْنِ** “the ‘Twelve’ (Apostles or a similar company); **اَيْنِ** “his Twelve”; also—**اَيْنِ** “quaternion”, “four together”, and **اَيْنِ** “decade”.

Another substantive-form.

§ 152. Forms of the constr. st. in **اَيْنِ** appear occasionally for the purpose of denoting things which are closely associated: **اَيْنِ** “the ten cities” (*Δεκάπολις*); **اَيْنِ** *επτάπυργος*; **اَيْنِ** “their six wings”; **اَيْنِ** “the four winds”; **اَيْنِ** “a week”; **اَيْنِ** “her four points”; **اَيْنِ** “his four corners”.—For **اَيْنِ** “the Hexameron (of the Creation)” **اَيْنِ** is doubtless better. From the somewhat forced formation **اَيْنِ** *τετραπόδον* there is current as pl. **اَيْنِ** or **اَيْنِ**.

Numerals in compound expressions.

(¹) I give only the forms of the 3rd m. pl. Notice the hardness of the **ل**, which, however strange it may seem, is quite certain.

(²) Also **اَيْنِ**, like **اَيْنِ**.—I give the vowels in those forms only in which they are certain.

Other formations, of an artificial character and modelled on the Greek, are **لأب قنل** (say **لأب قنل**) *δυσφυσίται*; **لأب قنل** *ἀμφότεροδέξιος*, &c.

Ordinal
numbers.

§ 153.

ORDINAL NUMBERS.

1st **قنل** (also **قنل**, abs. st. **قنل**).

2nd **قنل**, f. **قنل**; more rarely **قنل**,
f. **قنل** (§ 71).

3rd **قنل**.

4th **قنل**.

قنل.

6th **قنل** (W.-Syrian **قنل**).

7th **قنل**.

8th **قنل**.

9th **قنل**.

10th **قنل**.

Sometimes this formation is carried still further, and one says, for instance, **قنل** “the 15th”; **قنل** “the 20th”. So even **قنل** “the ten-thousandth”; but there are no such forms from **قنل** 100 or **قنل** 1000. Generally speaking, these forms are avoided in practice.

These are true adjectives. In the constr. st. they mostly signify so-many-fold; *e. g.* **قنل** “with four wings”.

Other forms
derived
from
numerals.

§ 154. *Rem.* From the simple numbers are formed, besides, deri-

vatives of all sorts. Thus one or two fractional numbers, like **قنل** “a third part” (but **قنل** “three years old”); **قنل** “a fourth”; **قنل** “a fifth”; **قنل** “an eighth”; **قنل** “a ninth”; **قنل** “a tenth”⁽¹⁾.—We have also adverbs, like **قنل** “in the third place” (§ 155 A), &c., and verbs like **قنل** “to do three times”, &c. A strange formation is given in **قنل** “for the second time”: the termination is Greek in form; no doubt it was originally **قنل**, an emph. st. of **قنل**.

4. Particles

4. PARTICLES.

ADVERBS AND CONJUNCTIONS.

Adverbs
and con-
junctions.

§ 155. A. Adverbs of quality are sometimes expressed by bare nominal forms (in the abs. st.), *e. g.* **قنل** “beautifully”; **قنل** “badly”, “ill”; **قنل** “in vain” (which does not occur as an adjective); **قنل** (end)

(¹) In old authors I find only **قنل**, **قنل**, **قنل**. For “a sixth” I find, but only late, **قنل**. There is a quite recent form, after the Arabic *suds*, **قنل** or plainly **قنل**.

“completely”, and a few more. To this class belong the Feminine forms, which in ancient fashion preserve the *th* in the abs. st. used adverbially, particularly **جَزِيْبًا** “barely”; **كَثِيْرًا** (others **كَثِيْرًا**) “very”; **نَشِيْطًا** “actively”; **لَمَّا** “without eating”; **عَمَّا** and **عَمَّا** “at the same time”; **جَلِيْلًا** “finely”; “handsomely”; **اِلَيْكُمَا** “for the second time”; **اِلَيْكُمَا** “for the third time”; and in **يَتَدَهَّدُ** “to make a present of”, “to bestow” (*χαριζομαι*). So too **اَلْاٰخِرًا** “at last”, and **اَوَّلًا** “first”. From the *āyath* of these forms (f. of *āi* § 135) has then sprung **اَلْاٰثِمًا**—, the usual termination by means of which Adverbs of Quality are formed from all adjectives and from many substantives: **اَلْاٰثِمًا** “beautifully”; **اَلْاٰثِمًا** “truly”; **اَلْاٰثِمًا** “purely”, “pure”; **اَلْاٰثِمًا** “hidden”, “secretly”; **اَلْاٰثِمًا** “divinely”, &c. Notice **اَلْاٰثِمًا** (East-Syrian **اَلْاٰثِمًا**) “another way”, (§ 146), and **اَلْاٰثِمًا** “little” (adv.) (**اَلْاٰثِمًا** also seems correct) with the *y* of the f. (§ 71).—**اَلْاٰثِمًا** or even **اَلْاٰثِمًا** is sometimes written for **اَلْاٰثِمًا** (§ 40 E): **اَلْاٰثِمًا**; **اَلْاٰثِمًا** “justly” = **اَلْاٰثِمًا**. In a few cases, a form occurs with the preposition **د**:—**اَلْاٰثِمًا** “lastly”, “at last”; **اَلْاٰثِمًا** “in Latin fashion”; **اَلْاٰثِمًا** “six-fold”.

Farther, many words compounded with prepositions are used as adverbs, *e. g.* **اَلْاٰثِمًا** “thoroughly”; **اَلْاٰثِمًا** “scarcely”; **اَلْاٰثِمًا** ⁽¹⁾ “in truth”, in rare instances **اَلْاٰثِمًا** and **اَلْاٰثِمًا**; **اَلْاٰثِمًا** ⁽¹⁾ “first” (vowels not quite certain). **اَلْاٰثِمًا**, **اَلْاٰثِمًا** (§ 156) “all at once”; **اَلْاٰثِمًا**, **اَلْاٰثِمًا** “at the same time”.

B. Some adverbs of place and time, most of them being compounds of prepositions, are as follows:—

اَلْاٰثِمًا “above”.

اَلْاٰثِمًا, **اَلْاٰثِمًا** “below”.

اَلْاٰثِمًا ⁽¹⁾, (**اَلْاٰثِمًا**) “downward”.

اَلْاٰثِمًا (East-Syrian, as it seems, **اَلْاٰثِمًا**) “in earlier times”, “of old”.—

So **اَلْاٰثِمًا**; and **اَلْاٰثِمًا**, **اَلْاٰثِمًا** ⁽¹⁾.

اَلْاٰثِمًا “overagainst”.

اَلْاٰثِمًا, **اَلْاٰثِمًا** “now” (present time).

(1) Notice the peculiar plural-ending.

حَتَّى (vocalisation not quite certain) “up till now, hitherto, still”.

يَوْمَ “to-day”; غَدًا “to-morrow”; أَمْسًا “yesterday”; مَلْأَمْسًا “two days ago”.

سَنَافِي “last year”; سَنَافِي، سَنَافِي، سَنَافِي “next year”. إِذَا “when?”; أَفْئِدَةً (1) “then”.

أَيْنَ “where?”; لِمَ “why?”: هُنَا “here”; مِنْ هُنَا (= هُنَا)، مِنْ هُنَا “from here”, “hence”; مِنْ هُنَا “where...from”, “whence?”; هُنَا “hither”, “this way”, “on this side” (هُنَا); مِنْ هُنَا “from this place”; لِمَا “where?”; لِمَا “whither, where...to?” (these two forms are found only in one old text); هُنَا “here”; هُنَا “here”; هُنَا “there”; هُنَا “yonder”: هُنَا “away there”, “on that side” (هُنَا).

أَفْئِدَةً “now”; حَتَّى، حَتَّى “up till now”, “still”, “yet”; أَفْئِدَةً “now”, “thus”.

أَفْئِدَةً، أَفْئِدَةً، أَفْئِدَةً “at all times”.

أَفْئِدَةً “already”, “perhaps”, “possibly”, &c.

أَفْئِدَةً “sufficiently”, “already”.

أَفْئِدَةً “already”.

The phrases أَفْئِدَةً (son of his day) “on the same day” أَفْئِدَةً “at the same hour” and أَفْئِدَةً “backward” (§ 321 B) are used quite adverbially.

C. Adverbs of Quality of the most general kind; Connective Adverbs, of which some have more special significations of Space or of Locality; and pure *Conjunctions*:

أَفْئِدَةً “how?”; أَفْئِدَةً “as” (and its combinations: cf. § 364); أَفْئِدَةً “thus” (with Prepositions: أَفْئِدَةً “thereupon”; أَفْئِدَةً “thereof, therefrom”, &c.). أَفْئِدَةً “thus”; أَفْئِدَةً “thereupon”; with هُنَا، هُنَا or هُنَا، هُنَا (أَفْئِدَةً “thereupon”; أَفْئِدَةً “on this account”).—أَفْئِدَةً “thus”. أَفْئِدَةً “namely”. أَفْئِدَةً (2) (on very rare occasions heading a

(1) Also, أَفْئِدَةً “thenceforward”, &c. In the same way many more of the adverbs mentioned here may be combined with Prepositions.

(2) In what follows, an asterisk (*) marks those particles which never, or only exceptionally, stand at the beginning of the sentence.

بَيْنَ (1) (no suff.); بَيْنَ; بَيْنَ “between”.

تَحْتِ (not used with suff.); تَحْتِ pl.; تَحْتِ (before suff. too?) “under”.

عَلَى as pl. “upon” (عَلَى, عَلَى &c.; in poetry often عَلَى, عَلَى &c.); عَلَى “over”.

مَعَ “with”.

مَعَ “with”, “to”.

مَعَ (§ 21 C) pl. “with”, “to”.

مُتَقَدِّمٌ pl. “before”: مُتَقَدِّمٌ “before” (not with suff.), *مُتَقَدِّمٌ (only before suff.).

مُتَوَسِّطٌ (not with suff.), مُتَوَسِّطٌ “round”, “about”.

مُتَعَدِّلٌ pl.; *مُتَعَدِّلٌ (only before suff.) “instead of”.

حَتَّى “until”, “up to” (not with suff.).

*مُتَمِّلٌ (only before suff.) “like”.

مُتَعَدِّلٌ (مُتَعَدِّلٌ; not with suff.); *مُتَعَدِّلٌ, *مُتَعَدِّلٌ (only before suff.) “for the sake of”, “on account of”.

مُتَعَدِّلٌ (from مَتْلُفٌ + م “on the track of”) “after”.

مُتَعَدِّلٌ (مُتَعَدِّلٌ + م “hiding from”) “behind”.

مُتَعَدِّلٌ pl. “without”.

مُتَعَدِّلٌ “against”: حِجْبٌ pl. (§ 49 A) “*coram*”.

مُتَعَدِّلٌ “in conformity with”.

مُتَعَدِّلٌ [ex inopia] “without” (not with suffix). (2)

Of these, some have already been formed by intimate blending with ل and د. And so ل and د are still set before many prepositions, in some cases without perceptible modification of the meaning, *e. g.* لَمَّا “*παρά τινος*”; مِمَّا “from behind, behind”; لَمَّا “after”; لَمَّا “below”, &c. (cf. حِجْبٌ “from without” [حِجْبٌ being “*foris in campo*”]; مِمَّا “from within” [مِمَّا meaning “*in medio*”]; along-side of مِمَّا, مِمَّا).

(1) Not to be confounded with the like-sounding مِمَّا when used adverbially, meaning “in the house of, *i. e.* in the place of”.

(2) The limits of the idea of a Preposition are not exactly determined. Several of the cases cited here might be excluded, such as لَمَّا “according to the mouth”, لَمَّا “in the eye”,—while others might be added, like حِجْبٌ “by the hand of”, “by means of”.

ܥܕܝܢ may be used for “without”, just like ܥܕܝܢ alone.

ܕ must of necessity stand in ܕ ܥܕܝܢ “as far as, up to”: rarely are found ܥܕܝܢ ܕܥܕܝܢ, ܕ ܥܕܝܢ “as far as in” (“even in”). Very rare is ܥܕܝܢ ܕܥܕܝܢ “over, above”.

§ 157. With suffixes: (1) Singular Forms; ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c., Preposition with suffixes according to § 145 A. So ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c.; but ܥܕܝܢ and ܥܕܝܢ. (2) Plural Forms: ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, ܥܕܝܢ, &c., likewise according to § 145 A. Such is the procedure too with those forms which even without suffixes end in *ai* (pl.), (to which class also belongs ܥܕܝܢ for *ܥܕܝܢ, sg.): ܥܕܝܢ, ܥܕܝܢ, &c. (ܥܕܝܢ, &c.).

ܥܕܝܢ and ܥܕܝܢ keep their *a* before the suff. of the 1st sing., and 2nd and 3rd pl.: ܥܕܝܢ, ܥܕܝܢ; ܥܕܝܢ, ܥܕܝܢ; but ܥܕܝܢ, ܥܕܝܢ, &c. So ܥܕܝܢ, ܥܕܝܢ, &c. (more rarely ܥܕܝܢ) but ܥܕܝܢ.

ܥܕܝܢ for the most part takes the suffixes at once, yet ܥܕܝܢ is found alongside of ܥܕܝܢ, ܥܕܝܢ.

II. VERBS.

II. Verbs.

§ 158. A. The Syriac verb appears, sometimes with *three* radicals, Preliminary observations. sometimes with *four* (§ 57). It makes no difference in the inflection, whether the verb is primitive, or has been derived from a noun.

B. The *Tenses* are *two* in number: *Perfect* and *Imperfect* (called also *Aorist* and *Future*). The different *Persons*, *Genders*, and *Numbers* are indicated in the *Perfect* by terminations, and in the *Imperfect* by prefixes, or by prefixes together with terminations. Add to these the *Imperative*, which agrees for the most part with the *Imperfect* in vocalisation, but is inflected by terminations only. Several of the terminations in the *Perfect* and the *Imperative* are now silent (§ 50). Lastly fall to be considered the *Verbal Nouns*, closely related to the finite Verb, viz, the *Infinitive*, and the *Participles* (as well as *Nomina actionis*, and *Nomina agentis*). The inflectional marks in the finite verb are always

the same, except that they occasionally undergo a slight alteration when ʾ is the final radical. They are as follows:—

C.		Perfect.	
Sg. 3 m.	—	Pl. 3 m.	○ (silent); ʾ
3 f.	ʾ ^x	3 f.	— (or silent ʾ); ʾ ² (1)
2 m.	ʾ	2 m.	ʾ
2 f.	ʾ (the ʾ silent)	2 f.	ʾ
1.	ʾ	1.	ʾ ʾ
		Imperfect. (2)	
Sg. 3 m.	ʾ	Pl. 3 m.	ʾ — ʾ
3 f.	ʾ	3 f.	ʾ — ʾ
2 m.	ʾ	2 m.	ʾ — ʾ
2 f.	ʾ — ʾ	2 f.	ʾ — ʾ
1.	ʾ	1.	ʾ (3)

Imperative.

Sg. m.	—	Pl. m.	○ (silent), ʾ
f.	ʾ (silent)	f.	ʾ ⁴ (4), ʾ (silent).

D. Where longer and shorter endings appear together, the latter are in all cases nearer the original forms. Contrary to the general rule given in § 43 [v. § 43 C], the assumption of these longer [and later] endings occasions no falling-away of short vowels in the open syllable; compare cases like *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ* (sg. *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ*) with *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ* (sg. *ܡܠܝܚܝܢ*, *ܡܠܝܚܝܢ*); *ܡܠܝܚܝܢ* with *ܡܠܝܚܝܢ*. *ܡܠܝܚܝܢ* is also found written for *ܡܠܝܚܝܢ*, *e. g.* *ܡܠܝܚܝܢ* = *ܡܠܝܚܝܢ*. In the Imperative pl. f. the longer form is far more usual than the shorter.

E. The 3. f. pl. Perf. is written with a ʾ (and ʾ) in later West-Syrian texts; but the old orthography is retained with the East-Syrians,

(1) In more ancient MSS. ʾ is also found written without ʾ, *e. g.* *ܡܠܝܚܝܢ* for *ܡܠܝܚܝܢ* “worshipped”, &c. (§ 4 A).

(2) The vocalisation of the Prefixes is different in different cases.

(3) The 1st pl. of the Impf. invariably coincides with the 3rd m. sg.

(4) In the older MSS. also written with ʾ alone, *e. g.* *ܡܠܝܚܝܢ* for *ܡܠܝܚܝܢ* “hear ye”.

according to which the form is exactly the same as the 3 sg. m., except in the case of verbs that have ʾ for their last radical. The West-Syrians frequently supply the 3 f. sg. Impf. too with a purely orthographic ʾ, to distinguish it from the 2 m. (§ 50 B). Also in the shorter form of the Imperative pl. f. the ʾ might well be merely a later addition.

TRI-RADICAL VERBS.

Tri-radical
verbs.

§ 159. These form the following *Verbal Stems* [or *Forms*, sometimes called *Conjugations*]: the simple conjugation *Peal* (פעל; Hebrew Qal) with its reflexive *Ethpeel* (פעלל); the conjugation employed to denote, first, intensity and then too the causative and other allied meanings,—having the middle radical doubled, and called *Pael*, (פעעל, Hebrew *Piel*) together with its reflexive *Ethpael* (פעעלל Hithpael); the causative conjugation *Aphel* (פעלל Hiplil), with its reflexive, *Ettaphal* (פעללל or פעללל § 36).

The reflexives have for the most part acquired a passive meaning.

Rem. Ettaphal is much the most rarely used of these Reflexives, and is upon occasion replaced by Ethpeel and Ethpael, *e. g.* פעלל “to be preached”, instead of פעללל from פעל; פעעלל “to be mocked”, instead of פעעללל from פעעל.

Attention is called to § 26 A and § 26 B in dealing with the Reflexives.

Forms seldomer used, like the Causative פעעעל “to enslave” and several others, we find it more to the purpose to take in with the Quadri-literal (§ 180 f.).

VERBS WITH THREE STRONG RADICALS.

Verbs with
three strong
radicals.
Peal.

§ 160. A. *Peal*. In this conjugation there is a specially *Transitive* form, which in the Perfect has *a* as the fundamental vowel of the second radical, and in the Imperfect and Imperative *o* (*u*) or it may be *e*; and a specially *Intransitive* form with *e* in the Perfect, and *a* in the Imperfect and Imperative: (1) פעל, פעעל, פעלל “to kill”; פעל, פעעל, פעלל “to do”. (2) פעל, פעעל, פעלל “to be left remaining”.

Of strong verbs with *e* in the Impf. and Impt. the only examples are **حَجَّ**, and **رَجَّ** “to buy”.⁽¹⁾ A few verbs *primae u* also take *e* (§ 173 B), as well as a few weak verbs.

Several intransitive verbs have the *e* of the Perfect changed into *a*, and thus have a uniform *a* in both Perfect and Imperfect. Thus **مَجَّلَ**, **يَمَجِّلُ** “to rule”; **حَصَلَ**, **يَحْصِلُ** “to be tired out”; **هَجَمَ**, **يَهْجِمُ** “to be enough”; **نَجَرَ**, **يَنْجُرُ** “to exult”, and the other verbs which treat *w* as a firm consonant; **نَجَّهَ**, **يَنْجِهُ** “to happen”; and several others.⁽²⁾ We exclude from this list verbs *secundae* or *tertiæ gutturalis* (§ 169 sq.).

Several have secondary forms: thus **سَجَّ**, **يَسْجِي** and **سَجَّ**, **يَسْجِي** “to be strong”, “to overpower”, although **سَجَّ** in the Perf., and **يَسْجِي** in the Impf. might be most in favour. Through an intermixture of transitive and intransitive expression, the following verbs have *e* in the Perf., and *o* in the Impf. and Impt.: **هَجَّ**, **يَهْجِفُ** “to reverence”; **هَجَمَ**, **يَهْجِمُ** “to keep silence”; **هَجَدَ**, **يَهْجُدُ** “to be near” (cf. **هَسَلَ**, **يَهْسِلُ** “to descend”, and, it is said, **هَسَدَ**, **يَهْسُدُ** “to be lean”, § 175 B).⁽³⁾

B. The only certain remains of a Perfect in *o* are found in **هَجَّ** “bristled”, “stood up” Job 7, 5; 30, 3; Lamentations 4, 8; Ps. 119, 120; and **هَجَرَ** “they (f.) grew black”, Nahum 2, 10.

Hardness
and soft-
ness of the
radicals.

§ 161. The letters **ل** **د** **ز** **س** **ذ** [Beghaddikephath] are, in conformity with general rules (§ 23), soft, as 1st Radical in the Impf. and Inf. of the *Peal*: they are hard as 2nd rad. in the Impf. and Inf., but soft elsewhere in that stem; as 3rd rad. they are soft, except after a closed syllable; accordingly they are hard in the 3rd f. sg. Perf., the 1st sg. Perf., and the lengthened forms of the Participle. Examples: (1) **هَجَدَ**, **يَهْجُدُ**. (2) (a) **هَجَّ**, **يَهْجِفُ**; **هَجَدَ**, **يَهْجُدُ**; (b) **هَجَّ**, **يَهْجِفُ**, &c. (3) (a) **هَجَّ**, **يَهْجِفُ**, &c.; (b) **هَجَّ**, **يَهْجِفُ**, **هَجَدَ**, **يَهْجُدُ**.

Ethpeel.

§ 162. In the *Ethpeel* notice the transposition of the vowel in the Imperative **هَجِّلْ**, also written **هَجِّلْ** or **هَجِّلْ** § 17 (as compared with Perf. **هَجَمَ**; Impf. **يَهْجِمُ**).

(1) In very rare cases occurs also the Impt. **هَجِّ**.

(2) Some, which grammarians have cited, are uncertain or utterly incorrect.

(3) The forms of the Impf. of *Peal* verbs, cited by PAYNE-SMITH in ‘*Thes. syr.*’ are not all well attested; several are decidedly inaccurate.

Here the consonants that may be softened are always hard as 1st rad., soft as 2nd, and soft as 3rd except after a closed syllable, and in the Imperative, thus— : **اِفْعِدْ**, &c., but **اِفْعِدْ**, **اِفْعِدْ**, and **اِفْعِدْ**.

§ 163. The characteristic of the *Pael* and *Ethpaal* is the doubling of the 2nd radical. This letter is accordingly always hard, just as the 3rd is always soft. In *Ethpaal* the 1st rad. is always hard; in *Pael* it is soft in the Impf., with the exception of the 1st pers., where hardening appears: **اِفْعِدْ**, &c. (§ 23 F).

The Imperative *Ethpaal*—with the East-Syrians, and in older times even in the West,⁽¹⁾—coincided with the Perfect; but with the West-Syrians at a later date the form of the *Ethpeel* came into very general use in this case, although the 3rd rad. could never be hard. Thus Imperative **اِفْعِدْ**, West-Syrian **اِفْعِدْ** (usually written **اِفْعِدْ** or **اِفْعِدْ**). Still even the West-Syrians retained in some cases the original form, e. g. always **اِفْعِدْ** (take (thou) pity on")⁽²⁾.

§ 164. The characteristic of the *Aphel* is a foregoing **ا**, of which the guttural sound [ʔ] falls away, however, after prefixes; on **اِفْعِدْ** "to find" with *e*, i. e. §§ 45 and 183.

The 1st rad. is constantly soft after prefixes, the 2nd hard, and the 3rd soft. It is the same with *Ettaphal*.

§ 165. *Participles*. The Participles undergo changes for Gender and Number, as adjectives. *Peal*, *Pael* and *Aphel* have an Active and a Passive Participle. The Part. act. *Peal*, has *ā* after the 1st rad., and *e* after the 2nd, which falls away without a trace, when it comes into an open syllable (§ 106): sg. m. **اِفْعِدْ**; sg. f. **اِفْعِدْ**; pl. m. **اِفْعِدْ**; pl. f. **اِفْعِدْ**. The Part. pass. has an *i* after the 2nd rad. (§ 110): **اِفْعِدْ**, &c. All other participles have an *m* as a prefix. The participles of *Ethpeel*, *Ethpaal*, and *Ettaphal*, as well as the active participles of *Pael* and *Aphel*, agree completely in their vocalisation with the corresponding forms

(1) The old poets always employ the trisyllabic forms.

(2) On the other hand several of the abbreviated forms have also penetrated into the East-Syrian traditional usage, such as **اِفْعِدْ** "shake thyself" Is. 52, 2, for which Ephr. III, 537 B still has **اِفْعِدْ**.

of the finite verb, *c. g.* **يُدْمِئُكُم**, **يُدْمِئُكُم**, like **يُدْمِئُكُم**, **يُدْمِئُكُم**; **يُدْمِئُكُم**, **يُدْمِئُكُم**; **يُدْمِئُكُم**; **يُدْمِئُكُم**, &c. The participles passive of Pael and Aphel have *a* in place of *e* after the 2nd rad.: **يُدْمِئُكُم**, **يُدْمِئُكُم**. When this *a* comes into an open syllable, it falls away exactly like the *e* of the Active form, and so **يُدْمِئُكُم**, **يُدْمِئُكُم**, for example, may as easily be active as passive.

On the joining of the Participles to the attached subject-pronouns, v. § 64 A.

Nomina
agentis.

§ 166. *Nomina Agentis* are formed by the Peal in the form **يُدْمِئُكُم** (**يُدْمِئُكُم**, **يُدْمِئُكُم**, &c., § 107); and by the other stems by attaching *ān* to the Participles: Ethpeel **يُدْمِئُكُم**; Pael **يُدْمِئُكُم**; Ethpaal **يُدْمِئُكُم**; Aphel **يُدْمِئُكُم**; Ettaphal **يُدْمِئُكُم** (§ 130).

Infinitive.

§ 167. *Infinitive*. The Infinitive Peal has the form **يُدْمِئُكُم** (also written **يُدْمِئُكُم**⁽¹⁾), it is true, but incorrectly); the other Infinitives have *ā* after the 2nd rad., and *ū* for a termination, *i. e.* they take the form of the abs. st. of Abstract Nouns in *ūth*: the *th* re-appears before Pronominal suffixes.

Rem. On *Nomina actionis* v. § 117 (123); cf. also § 109.

(¹) In Ex. 5, 17, the reading **يُدْمِئُكُم** is well supported, alongside of the usual **يُدْمِئُكُم**.

§ 168.

REGULAR VERB.

	Peal.		Ethpeel.	Pael.
Perf. sg. 3 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
2 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
1	مَلَّ	مَلَّ	مَلَّ	مَلَّ
pl. 3 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
	مَلَّ	مَلَّ	مَلَّ	مَلَّ
3 f.	مَلَّ, مَلَّ	مَلَّ, مَلَّ	مَلَّ, مَلَّ	مَلَّ, مَلَّ
	مَلَّ	مَلَّ	مَلَّ	مَلَّ
2 m.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
2 f.	مَلَّ	مَلَّ	مَلَّ	مَلَّ
1	مَلَّ	مَلَّ	مَلَّ	مَلَّ
	مَلَّ	مَلَّ	مَلَّ	مَلَّ
Impf. sg. 3 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
3 f.	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)	يَمَلُّ (يَمَلُّ)
2 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
1	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
pl. 3 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
3 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 m.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
2 f.	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
1	يَمَلُّ	يَمَلُّ	يَمَلُّ	يَمَلُّ
Impt. sg. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
	مَلِّ	مَلِّ	مَلِّ	مَلِّ
Part. act. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
pass. m.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
f.	مَلِّ	مَلِّ	مَلِّ	مَلِّ
Inf.	مَلِّ	مَلِّ	مَلِّ	مَلِّ

	Ethpaal.	Aphel.	Ettaphal.
Perf. sg. 3 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
3 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
1	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
pl. 3 m. {	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
3 f. {	يَاْمَلُّوْا, يَاْمَلُّوْا	يَاْمَلُّوْا, يَاْمَلُّوْا	يَاْمَلُّوْا, يَاْمَلُّوْا
2 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
1 {	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
Impf. sg. 3 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
3 f.	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا (يَاْمَلُّوْا)
2 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
1	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
pl. 3 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
3 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
2 f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
1	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
Impt. sg. m.	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا	يَاْمَلُّوْا
f.	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا	يَاْمَلُّوْا
pl. m. {	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا	يَاْمَلُّوْا
f. {	يَاْمَلُّوْا (يَاْمَلُّوْا)	يَاْمَلُّوْا	يَاْمَلُّوْا
Part. act. m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
pass. m.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
f.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا
Inf.	يَاْمَلُّوْا	يَاْمَلُّوْا	يَاْمَلُّوْا

VERBS WITH GUTTURALS.⁽¹⁾Verbs with
guttura's.
Mediae
gutturales.

§ 169. A guttural (א, נ, ע) or *r*, as 2nd radical, sometimes causes *a* to appear after it in the Impf. and Impt. Peal, instead of *e*, or again,—a change which also happens in certain other cases (v. § 160),—it may cause *ā* to appear in the Perf. Peal instead of *e*. Which of the two cases, — outwardly identical,—is before us, it is not always easy to say.⁽²⁾ Thus we have דָּחַל, יָדַחַל (as well as יָחַחֵל) “to step”; יָרַחַם, יָרַחַם “to cry out”; מָלַחַ (West-Syrian מָלַחַ ⁽³⁾), מָלַחַ “to grind”; מָרַחַ, מָרַחַ “to rebel”; מָרַחַ, מָרַחַ “to set (of heavenly bodies)”, (but מָרַחַ, מָרַחַ “to sift” and “to give security”); מָרַחַ, מָרַחַ (§§ 37; 174 †), מָרַחַ “to remember”, and others besides, although several are rather doubtful. As the examples which have been given above indicate, some of these forms are fluctuating.

However, in most of these verbs *mediae guttur.* or *r*, no such effect appears, e. g. מָרַחַ, מָרַחַ “to overthrow”; מָרַחַ, מָרַחַ “to flee”; מָרַחַ, מָרַחַ “to testify”, &c.

Tertiae
gutturales

§ 170. A guttural (א, נ, ע) or *r*, as 3rd radical, when it closes the syllable, always changes *e* into *a* (§ 54). Thus, for example, מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ, which correspond respectively to the forms מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ, מָרַחַ. The difference in sound between the Active and Passive Participles accordingly falls away in Pael and Aphel; e. g. מָרַחַ is the Act. Part. Pael (equivalent to מָרַחַ) as well as the Pass. (equivalent to מָרַחַ).

This rule is illustrated also in the Peal of many Intransitives, which properly would have *e* in the Perfect. To this class belong the great majority of those verbs *tert. guttur.* and *r*, which have *a* in the Perf., Impf.,

(1) Exclusive of ל.

(2) *Translator's Note*: For instance, in the example מָרַחַ, מָרַחַ,—is this form a result of the influence of the guttural upon an original form מָרַחַ, מָרַחַ, or upon an original form מָרַחַ, מָרַחַ? If the former, the guttural has taken effect upon the *e* of the *Perf.*, changing it into *a*; if the latter, the guttural has taken effect upon the *u* or *o* of the *Impf.*, changing it into *a*.

(3) Seems less original.

and Imp. Peal throughout, *e. g.* **سَمِعَ** (for *šème*), **يَسْمَعُ** “to hear”; **سَجَدَ**, **يَسْجُدُ** “to sink in, to be immersed” (Trans. **سَجَدَ**, **يَسْجُدُ** “to set in, to immerse”); **سَبَّأَ**, **يَسْبِأُ** “to seethe”; **سَمِيَ**, **يَسْمِي** “to be wanting”, and *all* that have **ا**, *e. g.* **أَمِنَ**, **يَأْمِنُ** “to wonder”.

Of course in some *few* cases descending from remote times such a guttural has changed even the *o* of the Impf. and Impt. into *a*; thus:—**ذَكَرَ**, **يَذْكُرُ** “to remember”; **سَلَبَ**, **يَسْلُبُ** “to drag away”; **كَسَرَ**, **يَكْسِرُ** and **كَلَفَ**, **يَكْلِفُ** “to break”; **فَتَحَ**, **يَفْتَحُ**, rarely **فَعَلَبَ**, **يَفْعَلِبُ** “to open”; **عَمِلَ**, **يَعْمَلُ**, rarely **نَعَمِلَ**, **يَنْعَمِلُ** “to serve, to cultivate”; **بَحَلَ**, **يَبْهَلُ** and **نَحَلَ**, **يَنْحَلُ** “to slaughter”. In the *large majority*, however, of *transitive verbs tert. guttur.*, we have *o* alone (sometimes of original formation, sometimes of later analogous formation). This vowel has even penetrated to some extent into original Intransitives, as in **نَعَضَ**, a secondary form to **نَعِضَ**, “to strip off” (but only **نَعَضَ** “to send”); **نَحَفَ** (more rarely) alongside of **نَلَجَ** “to seek”; **نَحَفَ** alongside of **نَحَبَ** “to devour”; **نَحَرَ**, more rarely **نَحَزَ**, “to grow less” (only **نَحَرَ** “to remove”).

Rem. The practice of treating as exceptions, cases of *o* in verbs *tert. guttur.* and *r* is accordingly incorrect: such verbs surpass in number not only (by a large majority) those transitives which have *a* in the Impf., but even those intransitives, of which the *a* of the Impf. is original.

*Verba
mediae l.*

VERBA MEDIAE l.

§ 171. A. These verbs present no difficulty, if the rules given in § 33 are attended to. The **l** falls away in pronunciation whenever it stands in the end of a syllable. The same thing happens, at least according to the usual pronunciation, when the **l** comes after a consonant without a full vowel. The vowel of the **l** in the latter case is transferred to the 1st radical. This applies also to the vowel which has to appear with **l** in place of the mere *sh'eva* [§ 34]. Thus:

In the Perf. Peal **دَعَا** (= **دَعَلَا**) “demanded”, **دَعَا**, **دَعَا**, **دَعَا**, &c.—Impf. **يَدْعُو**, **يَدْعُو** (= **يَدْعَلُو**) &c.—Impt. **دَعَا**, **دَعَا**, &c.—Part. act. **دَاعٍ**, **دَاعٍ**; Passive **دُعِيَ**, **دُعِيَ**.—Inf. **دَعَا**.—

Ethpeel ܐܥܬܐܠܝܢܝܐ (¹), ܐܥܬܐܠܝܢܝܐ — ܐܥܬܐܠܝܢܝܐ ; Impt. ܐܥܬܐܠܝܢܝܐ .— Inf. ܐܥܬܐܠܝܢܝܐ , &c.— Aphel ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ — ܐܥܬܐܠܝܢܝܐ , &c.

Rem. In the Ethpeel the West-Syrians read ܐܥܬܐܠܝܢܝܐ for ܐܥܬܐܠܝܢܝܐ .— Part. pass. of Aphel in the emph. st. ܐܥܬܐܠܝܢܝܐ ; East-Syrian ܐܥܬܐܠܝܢܝܐ (§ 34) In the Peal is found ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ with hard ܐ (through blending with the otherwise like-sounding forms *mediae gem.* § 178); but the more original form with soft ܐ , ܐܥܬܐܠܝܢܝܐ &c. is met with, as well as the other.

B. In the Pael and Ethpaal the vocalisation is quite the same as in the case of strong radicals: ܐܥܬܐܠܝܢܝܐ (“to ask”), ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ ; ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ .

Rem. For ܐܥܬܐܠܝܢܝܐ (Ethpeel) “to be evil”, there occurs frequently with the West-Syrians, even at an early date, ܐܥܬܐܠܝܢܝܐ (with transition to *primae* ܐ).—In like manner, occasionally ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ “displect” (3 f. sg. Impf.) for ܐܥܬܐܠܝܢܝܐ .

VERBA TERTIAE ܐ .

§ 172. A. In some few verbs a final radical ܐ in Pael and Ethpaal still operates as a guttural, by altering *e* into *a*. The ܐ itself must of course fall away in pronunciation, and must give up its vowel to the preceding consonant. Of these verbs, ܐܥܬܐܠܝܢܝܐ “to comfort” is of specially frequent occurrence. It has the following inflection, exactly like ܐܥܬܐܠܝܢܝܐ for instance, with the exception of the falling away of the ܐ in pronunciation:—

<i>Pael</i> : Perf. sg. 3 m.	ܐܥܬܐܠܝܢܝܐ	pl. 3 m.	ܐܥܬܐܠܝܢܝܐ
3 f.	ܐܥܬܐܠܝܢܝܐ	3 f.	ܐܥܬܐܠܝܢܝܐ (ܐܥܬܐܠܝܢܝܐ)
2 m.	ܐܥܬܐܠܝܢܝܐ	2 m.	ܐܥܬܐܠܝܢܝܐ
2 f.	ܐܥܬܐܠܝܢܝܐ	2 f.	ܐܥܬܐܠܝܢܝܐ
1	ܐܥܬܐܠܝܢܝܐ	1	ܐܥܬܐܠܝܢܝܐ

Impf. ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ .

Impt. ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ .

Part. act. and pass. ܐܥܬܐܠܝܢܝܐ , ܐܥܬܐܠܝܢܝܐ .— Inf. ܐܥܬܐܠܝܢܝܐ .

Ethpaal ܐܥܬܐܠܝܢܝܐ ; ܐܥܬܐܠܝܢܝܐ ; &c.

(¹) “Was demanded”, and “begged to be excused”, or “declined” (*παραισιδσαι*).

Rem. In these and similar verbs un-etymological modes of writing are frequently met with, *e. g.* **جِيلَا** (§ 35), **مَجْنَانَكِه** (§ 33 B), &c.

B. In rare cases, however, there appear transitions to the inflection of verbs *tert.* **ـ** (§ 176) even in those verbs, which usually are still inflected after the above fashion. It is no doubt owing to this tendency, that forms like **جِيَاه**, **اِيَا جِيَاه**, equivalent to **جِيَاه**, **اِيَا جِيَاه** are occasionally pronounced with an audible **ه** (like **جِيَه**; with the diphthong). Farther there appears **اِيَا جِيَاه** Impt. sg. f. instead of **اِيَا جِيَاه** (like **اِيَا جِيَاه** *tert.* **ـ**), **اِيَا جِيَاه** Perf. 3 pl. f. instead of **اِيَا جِيَاه** “were polluted” (like **اِيَا جِيَاه**), where, but for the mere retention of a written **ا**, the form of *tert.* **ـ** is completely attained. Thus **اِيَا جِيَاه** alternates directly with **اِيَا جِيَاه** (“to be proud”; **اِيَا جِيَاه** with **اِيَا جِيَاه** (also written **اِيَا جِيَاه**, § 33 B) “to pollute”).

C. Quite isolated is an example of a similar formation for the *Peal* in the finite verb, viz.—**مَلَاه** (like **جِيَاه**) “were dark-coloured” (properly from *κύνειος* § 117, *Rem.*); from this verb also there is an Ettaphal **اِيَا مَلَاه** and what is like a Part. pass. Pael (pl. f.) **مَلَاهِيَا**.—Participles of *Peal* are found in the substantive forms **اِيَا** “tutor”, pl. **اِيَا** (from *θεωπαις*?)—to which belong the Pael **اِيَا**, and Ethpaal **اِيَا** (also written **اِيَا**, **اِيَا**), with the *nomen agentis* **مَلَاهِيَا** “tutor”—, and **جِيَاه** “hater”, “enemy”, pl. **جِيَاه**, f. **جِيَاهِيَا**, and the adjective Part. pass. **مَلَاهِيَا** “hated (f.)”, pl. m. **مَلَاهِيَا**, **مَلَاهِيَا** (verbal Part. **جِيَاه**, **جِيَاه**, **جِيَاه**, constr. st. **جِيَاه** ⁽¹⁾). **اِيَا مَلَاهِيَا** “I have been hated” appears also.

Rem. The verbs mentioned in this section might thus be held to be about the only ones, in which the **ا** is still treated as a guttural. Otherwise Verbs, which originally were *tert.* **ا**, pass completely over to the formation *tert.* **ـ** (as even **هَلَا** “to be beautiful”, which is usually reckoned as belonging to this section).

(¹) In Aphr. 286, 5, for **مَلَاهِيَا** “who hate reproof” there is a variant **مَلَاهِيَا** “haters (enemies) of reproof”.—Cf. farther **مَلَاهِيَا** “hated” § 113 (and **مَلَاهِيَا** “hatred” § 100). The other derivatives look as if from *tert.* **ـ**.

VERBA PRIMAE J.

§ 173. A. The *n* as 1st rad. is assimilated to the following one, if it comes directly upon it (§ 28), which can happen only in the Peal. Aphel and Ettaphal,—thus from **يُخْرَجُ** “to go out”, **يُخْرَجُ** = **يُخْرَجُ**; **يُخْرَجُ** = **يُخْرَجُ**, &c. Several verbs are excepted, which have *a* as 2nd rad.; e. g. from **يُضِيءُ** “to be bright”, we have **يُضِيءُ**, **يُضِيءُ**; and from **يُصَوِّدُ** (the West-Syrians, it seems, have **يُصَوِّدُ**) “to roar”, **يُصَوِّدُ**, **يُصَوِّدُ**. So from **يُصَوِّدُ** “to be barefooted”. **يُصَوِّدُ** (but from **يُنْزِلُ** “to descend”, **يُنْزِلُ**, **يُنْزِلُ**, &c.).

Rem. Rare cases, like **يُصَوِّدُ** for the usual **يُصَوِّدُ** “vows”; **يُصَوِّدُ** = **يُصَوِّدُ** “to slaughter” (Inf.), &c. are probably rather graphical than grammatical deviations.

B. In the Peal, some verbs have, along with *a* in the Perf., *a* also in the Impf. (and Impt.). Thus in particular **يُخَذُّ** “to take”, **يُخَذُّ**; **يُخَذُّ** “to blow”, **يُخَذُّ**; and of course the intransitives *tert. gutt.* **يُجِيءُ** “to come forth”, **يُجِيءُ**; **يُجِيءُ** “to well forth”, **يُجِيءُ**; **يُجِيءُ** “to fall off”, **يُجِيءُ** &c. Only a few preserve the intransitive pronunciation in the Perf., like **يُخَذُّ** “to adhere to”, **يُخَذُّ**.

Of transitives **يُخَذُّ** “to keep” has *a* in the Impf., **يُخَذُّ**, but **يُخَذُّ** is met with also. *O* is found besides in the Impf. with *tert. gutt.* in **يُخَذُّ** “to vow”, **يُخَذُّ**; **يُخَذُّ** “to dig or cut through”; **يُخَذُّ**; **يُخَذُّ** “to blow or sound”, **يُخَذُّ**; **يُخَذُّ** “to bark”, **يُخَذُّ**.

Many more of these verbs have *o* in the Impf. and Impt. (*v.* what follows).

In the Impf. (Impt.) the following have *e*:—**يُخَذُّ** “to fall”; **يُخَذُّ**; **يُخَذُّ** “to draw”, **يُخَذُّ**; **يُخَذُّ** “to shake”, **يُخَذُّ**; **يُخَذُّ** “to cast lots”, **يُخَذُّ**; add to these **يُخَذُّ** “gives” (of which **يُخَذُّ** serves as the Perf. § 183).

Notice farther **يُخَذُّ** “to step down”, “to descend”, **يُخَذُّ**, and **يُخَذُّ** “to be lean”, **يُخَذُّ** (not certain) § 160 A.

C. In many of these verbs the Impt. Peal loses the *n* altogether. Thus **يُخَذُّ** “take”; **يُخَذُّ** “blow”; **يُخَذُّ** “adhere to”; **يُخَذُّ** or **يُخَذُّ** “keep”; **يُخَذُّ** “fall”; **يُخَذُّ** “draw”; **يُخَذُّ** “shake”; **يُخَذُّ** “step down”; **يُخَذُّ** “perforate”; **يُخَذُّ** “strike”; **يُخَذُّ** “sift”; **يُخَذُّ** “plant”; **يُخَذُّ** “slay”; **يُخَذُّ** “kiss”; **يُخَذُّ** “pour”; **يُخَذُّ** “put away”; **يُخَذُّ** “go out”.

On the other hand the *n* is retained in the Impt. in *e. g.*, **نَافٍ** “vow”, **بَعَفَا** “bite”, and perhaps in the most of those which have *a* in the Impf., (farther in those which are at the same time *tert.* **ب**, like **نَافٍ**, from **نَافٍ** “to quarrel”) and in those which do not assimilate the *n*, like **نَافٍ** “become clear”, “dawn”⁽¹⁾.

The following synopsis shows the principal forms, which deviate from the usual type of the verb.

Peal.

Perf. **بَعَفَا**, **بَعَفَا**, **بَعَفَا**.

Impf.			Impt.		
بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا
بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا
بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا	بَعَفَا
بَعَفَا &c.	بَعَفَا &c.	بَعَفَا &c.	بَعَفَا	بَعَفَا	بَعَفَا
Aphel بَعَفَا , بَعَفَا ; بَعَفَا , بَعَفَا — بَعَفَا ; بَعَفَا .					
Ettaphal بَعَفَا , بَعَفَا &c.					

E. *Rem.* In these verbs softness or hardness in the consonants depends in every case absolutely on the general rules given in § 23, and that which is noted in § 161 *et sqq.* A consonant to which *n* is assimilated has the value of a double consonant, and must accordingly be hard, while the one that follows can never be hard.

VERBA PRIMAE {.

*Verba
primae l.*

§ 174. A. The { must, in accordance with § 34 take a full vowel in place of a *sh'va*, and this vowel is *e* in the Perf. *Peal* and in the whole of *Ethpeel*: **بَعَفَا**, **بَعَفَا**, while it is *a* in the Part. pass. *Peal*: **بَعَفَا**.

Rem. The East-Syrians use *a* even in the Perf. *Peal* of some verbs: **بَعَفَا** “oppressed”; **بَعَفَا** “was angry”; **بَعَفَا** “met”;—farther, **بَعَفَا** “mourned”, and **بَعَفَا** “baked”, which are at the same time *tertiac* **ب**. But in other cases they too have **بَعَفَا**, &c.

⁽¹⁾ In many verbs *primae* the formation of the Impt. does not admit of being established with any certainty. The vowels too of the Perf. and Impf. in many verbs of this class are uncertain.

B. The prefix-vowel of the Impf. Peal and the Inf. Peal forms, with the radical **l**, an *e* (§ 53), which for the most part becomes **—** (1) with the West-Syrians in those verbs that have *a* in the Impf., as well as in those verbs that are at the same time *tert.* **—**, — while in verbs with *o* it remains *e*. With *a* in the Impf. and Impt. are **لَجِبَ** “to perish”, **لَجِبَ**; **لَجِبَ**; **لَجِبَ** “to say”, **لَجِبَ**; and perhaps two or three more: add thereto **لَجِبَ** “to go”, **لَجِبَ**, but Impt. **لَجِبَ** (§ 183). To this class belong also **لَجِبَ** “to bake”, **لَجِبَ**; **لَجِبَ** “to mourn”, **لَجِبَ**; **لَجِبَ**; **لَجِبَ** “to come”, **لَجِبَ**, but Impt. **لَجِبَ** (§ 183). On the other hand with *o* are **لَجِبَ** “to hire”, **لَجِبَ**; **لَجِبَ** “to hold”, **لَجِبَ**; **لَجِبَ** “to eat”, **لَجِبَ**, and many others.

Verbs with *o* take *a* as the vowel of the **l** in the Imperative: **لَجِبَ**, the others take *e*: **لَجِبَ**.

C. In the Ethpeel notice the application of § 34, according to which, in certain forms the *e* which **l** must take instead of the *sh'va* is thrown forward on the **l**; the same thing is done with the regular *a* of the other forms of Ethpeel, as well as of all those of Ethpaal: **لَجِبَ** and **لَجِبَ** “to be oppressed”; **لَجِبَ** (or **لَجِبَ** §§ 17; 34 *Rem.*); f. **لَجِبَ**. Impt. **لَجِبَ**. In the Ethpeel of **لَجِبَ** “to take”, however, the **l** is assimilated to **l** instead, the **l** becomes hard and the *e* falls away (§ 36): **لَجِبَ** (written also **لَجِبَ** merely), **لَجِبَ**, &c. Others too have sometimes a like formation, *e. g.* **لَجِبَ** “you are bound” (say **لَجِبَ**). It is exactly the same with **لَجِبَ** “to groan” (2).

D. For the Pael it has to be noted that the 1st sing. Impf. is not **لَجِبَ**, like **لَجِبَ**, but simply **لَجِبَ**. Of course the *a* of the **l** passes over to the prefixes in cases like **لَجِبَ**, **لَجِبَ**. In **لَجِبَ** “to teach” this **l** is almost always parted with, even in writing, *e. g.* **لَجِبَ** = **لَجِبَ**, **لَجِبَ** &c. Individual cases of this kind are found also with other verbs, *e. g.* **لَجِبَ** “goes away”, instead of **لَجِبَ** (= **لَجِبَ** Denominative from **لَجِبَ** “way”).

(1) There are sporadic exceptions in accordance with § 46, like **لَجِبَ** Sap. 14, 10 as variant for **لَجِبَ**; **لَجِبَ**; Deut. 4, 26 as var. for **لَجِبَ**; and various forms from **لَجِبَ** (§ 183) **لَجِبَ** *Σπρηγγοερε* John 16, 20 BERNSTEIN.

(2) The language takes **لَجِبَ** as root and sometimes even forms derivatives from it, like **لَجِبَ** “groaning”.

Pael.

Perf. **يَجَر**.—Impf. **يَجِرْ**, **يَجِرُ**.—**يَجِرْ** (1st sing.).—Impt. **يَجِرْ**.—Part. act. **يَجِرْ**; pass. **يَجِرْ**, **يَجِرْ**.—Inf. **يَجِرْ**.

Ethpaal.

Perf. **يَجِرْ**, **يَجِرْ**, &c.—Impf. **يَجِرْ**, **يَجِرْ**.—Impt. **يَجِرْ** (**يَجِرْ**).—Part. **يَجِرْ**, **يَجِرْ**.—Inf. **يَجِرْ**.

Aphel **يَجِرْ** }
Ettaphal **يَجِرْ** } v. Inflection of verbs *primae* **o**.

VERBA PRIMAE **o** AND **u**.

§ 175. A. In verbs of this sort, which besides are not numerous, *Verba primae* **u** appears throughout, except in Aphel and Ettaphal, (and setting aside **o** & **u**. the exceptions mentioned in § 40 A, viz: Part. act. Peal **يَجِرْ** “it is fitting”, and the Pael **يَجِرْ** “to appoint”, along with Ethpaal **يَجِرْ** both for original **u** and for original **o** (and in part for **l**, v. § 174 F).

Instead of **u** with *sh'eva*, **u** **i** has to appear (§ 40 C) in Peal and Ethpeel, thus:—**يَجِرْ**, **يَجِرْ**, **يَجِرْ**, &c. **يَجِرْ** is often written instead of it, in the beginning of the word, *e. g.* **يَجِرْ** = **يَجِرْ** “they inherited”, &c.⁽¹⁾

In the Perf. Peal, those verbs which do not end in a guttural or *r* (with the exception of **يَجِرْ** §§ 38; 183) have *e*, thus **يَجِرْ** “inherited”; **يَجِرْ** “bare”; **يَجِرْ** “sat”; **يَجِرْ** “burned”; but of course **يَجِرْ** “knew”; **يَجِرْ** “was heavy”.

In the Impf. and Inf. Peal the two most frequently occurring verbs of this class, **يَجِرْ** and **يَجِرْ**, lose their **u**, but instead double (and harden) their 2nd rad., and so become here like to verbs *primae* **u**. They farther lose the **u** in the Impt. Peal (as also does **يَجِرْ** which does not appear in the Impf.), thus: **يَجِرْ**, **يَجِرْ**; **يَجِرْ**, **يَجِرْ**; **يَجِرْ**, **يَجِرْ**, &c. (cf. **يَجِرْ**, § 126 B). The rest pass over entirely, in the Impf. and Inf. Peal, to the analogy of those verbs *primae* **l**, which have *a* in the Impf., *e. g.*

⁽¹⁾ An individual case is found even of **يَجِرْ** “I have gained” = **يَجِرْ** Apost. Apocryph. 306, 7; also **يَجِرْ** “she knew” = **يَجِرْ** Spicileg. Syr. 40, 8 (both cases after **l**).

VERBA TERTIAE ܐ.

§ 176. A. Verbs *tertia* ܐ deviate from the strong verb much Verba
tertia ܐ. more decidedly than the classes hitherto described. The radical *i*, *y* brings about a vowel-termination, and is fused with the endings in various ways. In the Perfect Peal a transitive form of pronunciation with *ā* in the 3rd sing. m. (like ܬܬܐ “threw”) and an intransitive with *i* are to be distinguished; but side by side with the latter form there appears and that widely, one with *ā* (e. g. ܬܬܐ and ܬܬܐ “rejoiced”⁽¹⁾). In the Impt. Peal the transitive form in *i* has almost completely supplanted the intransitive form in *ai*, v. *infra* D.

B. The *Perf.*, except in Peal, always has *i*, which, like the *i* of the intransitive Peal, is retained even before endings, and with *o* forms the diphthong ܐ *iu*. The later West-Syrians often attach an additional ܐ, of course a silent one, to the 3rd pl. f. as a diacritic mark, e. g. ܬܬܐ = ܬܬܐ “they (f.) are revealed”.

Notice the difference between the 1st sing. ܬܬܐ with soft ܬ and the 2nd sing. m. ܬܬܐ with hard ܬ in all classes⁽²⁾; in the transitive Peal, at least with the East-Syrians, it farther happens that the 1st sing. has *ē* (ܬܬܐ).

C. The *Impf.*, when without any of the endings, terminates in ܐ in all classes; the same is the case with the active *Participles*. With that ܐ the ending *ūn* blends into ܐ (West-Syrian *ūn*), and the ending *in* into *ēn*.

D. The *Impt.* sing. m. ends in *ā* in the Pael, Ethpaal, Aphel, (and Ettaphal?).—In the Impt. Ethpeel the ending with the West-Syrians is *ai*, e. g. ܬܬܐ “reveal thyself”; ܬܬܐ “show thyself”; the East-Syrians vocalise the 1st rad., after the analogy of the strong verb, and write a double, but silent ܐ, thus: ܬܬܐ, ܬܬܐ. The West-Syrians

(¹) So ܬܬܐ “swore”, alongside of the less frequent ܬܬܐ. As variants of the West- and East-Syrian tradition, without consistency on either side, ܬܬܐ and ܬܬܐ; along with ܬܬܐ is found ܬܬܐ &c.

(²) Transgressions against this rule in manuscripts and editions are due to oversight.

also often say **آٰءِيب** as well as **آٰءِيب** “repent”, and even in very early times it is found written⁽¹⁾ plainly **آٰءِيب**.

The intransitive form of the Impt. sing. m. Peal was properly *ai*. But this form is authenticated with certainty still only in **آٰءِيب** “swear” (of the class *primae* — at the same time), occurring alongside of **آٰءِيب**, and in **آٰءِيب** “drink” (with prefix **آٰءِيب**, according to § 51) from **آٰءِيب**. In other cases the form throughout is **آٰءِيب** “rejoice”, &c. (On **آٰءِيب**, “come”, v. § 183).

E. The 3rd pl. m. Perf., at least in Peal, and in like manner the Impt. m. pl., and the 3rd pl. f. Perf. in all the verb-classes, [or Conjugations] have occasionally *lengthened* forms: **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**; **آٰءِيب** = **آٰءِيب**, &c.; there is also written instead, **آٰءِيب**, **آٰءِيب**, **آٰءِيب** &c. For **آٰءِيب** of the Imperative pl. f. there is also found **آٰءِيب**, *e. g.* **آٰءِيب** *i. e.* **آٰءِيب** “pray ye” (§ 40 E). More rarely we meet here with the short forms in — (probably *ai*) like **آٰءِيب** “rejoice ye” (f.); **آٰءِيب** “be ye like” (f.). In the 1st pl. perf. we meet with **آٰءِيب**, **آٰءِيب**, **آٰءِيب** &c. as well as **آٰءِيب** &c.

F. The *Ettaphal* does not occur with sufficient frequency to call for its consideration in the Paradigm. Besides, the only form open to doubt is the Impt. sing. m.; all the other forms follow the analogy of the other reflexives.

On the blending of the Participles in *ē*, and pl. *ēn*, with affixed subject-pronouns v. § 64 A.

Rem. Verbal forms, which showed **o** as 3rd rad. no longer appear.

(1) **آٰءِيب**, as it is usually printed in Rev. 2, 5 and 15, is inaccurate. [Gutbir gives **آٰءِيب**]. And yet this remarkable form of the Imperative **آٰءِيب** will have to be recognised, for likewise in Euseb. Church Hist. 211, 1 the two manuscripts which belong to the 6th century have **آٰءِيب** for *μετανοήσον*. The other two,—tolerably ancient also, have **آٰءِيب**. It looks like a regular Ethpaal form, but the verb appears to occur only in the Ethpeel.

PARADIGM OF VERB TERTIAE ٢.

	Peal.		Ethpeel.	
Perf. sg. 3. m.	فَعَّلَ	سَعَّى	فَعَّلَ	
3. f.	فَعَّلَتْ	سَعَّيَتْ	فَعَّلَتْ	
2. m.	فَعَّلْتَنِي	سَعَّيْتَنِي	فَعَّلْتَنِي	
2. f.	فَعَّلْتَنِي	سَعَّيْتَنِي	فَعَّلْتَنِي	
1.	فَعَّلْتُ	سَعَّيْتُ	فَعَّلْتُ	
pl. 3. m.	فَعَّلُوهُ	سَعَّيُوهُ	فَعَّلُوهُ	
3. f.	فَعَّلُوهُنَّ	سَعَّيُوهُنَّ	فَعَّلُوهُنَّ	
2. m.	فَعَّلْتُمُوهُ	سَعَّيْتُمُوهُ	فَعَّلْتُمُوهُ	
2. f.	فَعَّلْتُمُوهُنَّ	سَعَّيْتُمُوهُنَّ	فَعَّلْتُمُوهُنَّ	
1.	فَعَّلْنَاهُ	سَعَّيْنَاهُ	فَعَّلْنَاهُ	
Impf. sg. 3. m.	يُفَعِّلُ		يُفَعِّلُ	
3. f.	يُفَعِّلُ		يُفَعِّلُ	
2. m.	يُفَعِّلُ		يُفَعِّلُ	
2. f.	يُفَعِّلُ		يُفَعِّلُ	
1.	يُفَعِّلُ		يُفَعِّلُ	
pl. 3. m.	يُفَعِّلُونَهُ		يُفَعِّلُونَهُ	
3. f.	يُفَعِّلُونَهُنَّ		يُفَعِّلُونَهُنَّ	
2. m.	يُفَعِّلُونَهُ		يُفَعِّلُونَهُ	
2. f.	يُفَعِّلُونَهُنَّ		يُفَعِّلُونَهُنَّ	
1.	يُفَعِّلُونَهُ		يُفَعِّلُونَهُ	
Impt. sg. m.	فَعِّلْ		فَعِّلْ	(فَعِّلْ)
f.	فَعِّلْ		فَعِّلْ	
pl. m.	فَعِّلُوهُ		فَعِّلُوهُ	
f.	فَعِّلُوهُنَّ		فَعِّلُوهُنَّ	
Part. act. sg.	فَاعِلٌ	فَاعِلَةٌ	فَاعِلٌ	فَاعِلَةٌ
pl.	فَاعِلُونَ	فَاعِلَاتٌ	فَاعِلُونَ	فَاعِلَاتٌ
pass. sg.	فَاعِلٌ	فَاعِلَةٌ	فَاعِلٌ	فَاعِلَةٌ
pl.	فَاعِلُونَ	فَاعِلَاتٌ	فَاعِلُونَ	فَاعِلَاتٌ
Inf.	فَعِّلْ		فَعِّلْ	

	Pael.	Ethpaal.	Aphel.
Perf. sg. 3. m.	יָצַח	יָצַח	יָצַח
3. f.	יָצְחָה	יָצְחָה	יָצְחָה
2. m.	יָצַחְתָּ	יָצַחְתָּ	יָצַחְתָּ
2. f.	יָצַחְתְּ	יָצַחְתְּ	יָצַחְתְּ
1.	יָצַחְתִּי	יָצַחְתִּי	יָצַחְתִּי
pl. 3. m.	יָצַחוּ	יָצַחוּ	יָצַחוּ
3. f.	יָצְחוּ	יָצְחוּ	יָצְחוּ
2. m.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
2. f.	יָצַחְתֶּיךָ	יָצַחְתֶּיךָ	יָצַחְתֶּיךָ
1.	יָצַחְתֶּם	יָצַחְתֶּם	יָצַחְתֶּם
Impf. sg. 3. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
3. f.	יֵצְחָה	יֵצְחָה	יֵצְחָה
2. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
2. f.	יֵצְחִי	יֵצְחִי	יֵצְחִי
1.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
pl. 3. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
3. f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
2. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
2. f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
1.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
Impt. sg. m.	יֵצֵחַ	יֵצֵחַ	יֵצֵחַ
f.	יֵצְחִי	יֵצְחִי	יֵצְחִי
pl. m.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
f.	יֵצְחוּ	יֵצְחוּ	יֵצְחוּ
Part. act. sg.	יֹצֵחַ, יֹצְחָה	יֹצֵחַ, יֹצְחָה	יֹצֵחַ, יֹצְחָה
pl.	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ
pass. sg.	יֹצָח, יֹצָחָה	יֹצָח, יֹצָחָה	יֹצָח, יֹצָחָה
pl.	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ	יֹצְחוּ, יֹצְחוּ
Inf.	יֹצֵחַ	יֹצֵחַ	יֹצֵחַ

VERBA MEDIAE • AND ٠.

§ 177. A. Verbs, whose 2nd rad. is looked upon as a •, or rather *Verba mediae • & ٠* verbs which replace the 2nd rad. by a long vowel, are still farther removed from the general type, in Peal, Aphel, Ethpeel and Ettaphal, than the preceding class.

In *Peal* they have *ā* in the Perf. between the two firm radicals (قَامَ "stood"), and *ū* in the Impf. and Impt. (يَقُمُ, قُم). The intransitive מוֹת "to die" alone has *ī* in the Perf. (מָוַת).⁽¹⁾ In the Part. act. they have *ā-e*, and with lengthening, *āi-* (قَامَ, قَامِل): in the Part. pass. *ī* (قَامِ), and in the Inf. *ā* (مَقُم). The Inf. is sometimes written inaccurately مَمَمَم. The only verb which still exhibits middle ٠, has *ī* in the Impf. and Impt. (يَقُم, قُم)⁽²⁾; in other respects it is exactly like those with middle •.

B. In the *Aphel* *ī* appears throughout (يَقُم, قُم), except in the Part. pass. and the Inf. (مَقُم, مَقُم).—It is the very same in *Ettaphal*, where only the Inf. has *ā* (قَامِل, قَامِل—مَقُم). The *Ethpeel* agrees completely with the *Ettaphal*, or rather the *Ethpeel* in these verbs is quite supplanted by the *Ettaphal*. In the reflexives even a single ١ may be written for the double ١ (§ 36). The frequently occurring reflexive of قَامِل "to persuade" (with Greek π § 15, from πείσσει) is written قَامِل, قَامِل, and oftenest قَامِل (etpīs), by assimilation of the ١ to the π. So by a wrong use, in a few rare cases even قَامِل "to burst out in anger" ("to boil").

C. The prefixes ١ ١ ٠ are applied in the *Peal* and *Aphel* without a vowel. And yet forms of the prefix with a vowel are not infrequently found, particularly in the poets, like يَجِي, يَجِي, يَجِي "wakens up", يَجِي; rarely we have Infinitives like يَجِي "to remain". Whether forms of three syllables like يَجِي occurred also, is not certain.

(1) Very rarely indeed قَام is said to appear.

(2) But not in the Perf., where only *sām* occurs, not *sīm*. In verbs *med. •* no trace has been retained of an intransitive mode in the Impf. and Impt. *Peal*.

D. In the Aphel, hardening occurs according to tradition after the vowel *a* in **إَفِي** “made ready”, and in **إَفِي**⁽¹⁾ “measured”, while the softness of the 1st rad. may be held certain in **إِيَا** “gave back”, **إِيَم** “beheld”, **إِيَا** “I spent the night”, and many others.

E. *Pael* and *Elthpaal* make use of a double **و** (*uij*) in place of the 2nd rad., as **مِيم** “to maintain”, **مِيَمِيم**; **تِيَد** “to charge”, &c., but sometimes a double **و** (*unw*), as **تِيَو** “to bedaub” (East-Syrian manner of writing is **تِيَو** § 49 B); **يِي** “to set right”, “to admonish” (alongside of **يِي** “to set or attach on the right side” &c.). The inflection of these verbs is exactly that of the strong verbs.

F. Those verbs also are declined like strong verbs, which have an altogether consonantal *w*, e. g. **زِيَر** “to exult”, **زِيَر**, **زِيَر**, &c.; **إِيَا** “to add to” (Denominative from **حَلَا** “by, on to”), **إِيَا**, **إِيَا**, &c.; **إِيَا** “to act wickedly” (from **جَمَلَا** “iniquity”); **زِيَو** “to be wide”, **زِيَو**, **زِيَو** “to widen” (contrasted with **زِيَو** “to smell”, **زِيَو** “to soften, to appease”); **سِيَو** “to be white” (**سِيَو** § 116, — contrasted with **سِيَو** “glanced”). They are mostly Denominatives, and by no means the remains of a formation more original than that of verbs properly *med.* **و**.

G. The following synopsis gives a view of the deviations from the general type, which occur in these verbs.

Pael.

Perf.		Impf.	
مِم (مِم)	مِمِي	مِمِم (مِمِم)	مِمِم
مِمِم	مِمِمِي	مِمِم	مِمِم
مِمِم	مِمِم	مِمِمِم	مِمِمِم
مِمِم	مِمِم	Impt.	
مِمِمِم	مِمِمِم	مِمِم , مِمِم	مِمِم , مِمِم
مِم	مِم	مِمِم	مِمِم
Part. act. مِمِم (مِمِم , مِمِم), مِمِم ,		Inf.	
pass. مِم (مِم).		مِمِم (مِمِم , مِمِم).	

(¹) In certain modifications of meaning, however, the former of these two words is said to be given as **إِيَا**: and the whole matter is thereby made a subject of considerable doubt. **إِيَا** in particular owes its hardness expressly to the silly

Ettaphal and *Ethpeel*.

VERBA MEDIÆ GEMINATAE.

desire to distinguish it from اَمِلَ "eaten" (§ 23 G. Rem.). At the same time it is stated that, "in the land of Ḥarrān", that is, in the very home of the dialect, they say اَمِلَ. Thus always اَمِلَ &c.

C. In forms furnished with prefixes (Impf. and Inf. *Peal*, and the whole of *Aphel* and *Ettaphal*), hardening always appears: thus **نخف** “robs”; **نخف** “hatched”, &c. In this, as also in other respects, these forms (and the *Impt.* *Peal* likewise) agree entirely with the formations of verbs *primae*, so that sometimes a doubt may actually exist as to whether a verbal form belongs to the one or to the other.

In the *Perf.* *Peal* the 2nd rad. becomes hard, only when an original vowel following it has been retained: thus like **نخف** “dashed in pieces”, **نخف**, **نخف**, also **نخف** and even in the later formations **نخف**, **نخف**; but **نخف**, **نخف**. In the *Impt.* it is always correspondingly soft: **نخف**, **نخف**.

D. In the *Ethpeel* the 2nd and 3rd rads. (contrary to the fundamental rule) are kept separate, and the inflection is quite the same as in the strong verb. Only,—when the two come together, the mode of writing is sometimes simplified, e. g. **نخف** for **نخف** (like **نخف**); **نخف** for **نخف** (like **نخف**) from **نخف** “to be robbed”, **نخف** “to be imputed”.—In the *Pael* and *Ethpaal* these verbs exactly resemble the strong verbs, although the pronunciation, at least in later times, in cases like **نخف** (properly *paqqêqath*) allowed of a simplification (to *paqqath* or even *paqath*).

E. We give in what follows a complete paradigm of the *Peal* (short only of the secondary forms).

<i>Perf.</i>	<i>Impf.</i>	<i>Impt.</i>
sg. 3. m. نخف	نخف	sg. m. نخف
3. f. نخف	نخف	f. نخف
2. m. نخف	نخف	pl. m. نخف
2. f. نخف	نخف	f. نخف
1. نخف	نخف	
pl. 3. m. نخف	نخف	Part. act. نخف , نخف
3. f. نخف , نخف	نخف	pass. نخف
2. m. نخف	نخف	
2. f. نخف	نخف	Inf. نخف
1. نخف	نخف	

For the *Aphel* the following abstract may suffice: Perf. **إِخْرَ، إِخْرَلْ**; **إِخْرَهْ، إِخْرَأْ**;—Impf. **يُخْرِ، يُخْرِي**—Impt. **إِخْرِ، إِخْرِي**;—Part. act. **مُخْرِ، مَخْرِي**.—Part. pass. **مُخِرْ، مَخِرْ**.—Inf. **مُخِرْه**.

The Ettaphal would run **إِخْرِي، &c.**

VERBS WEAK IN MORE THAN ONE RADICAL.

§ 179. A. Verbs, which contain two weak radicals, present almost no peculiar difficulties. Verbs *primae* **ا**, which are at the same time *tert.* **ا**, show the peculiarities of both classes, *e. g.* from **بَلَا** “to damage” **بَلَا، بَلَا، بَلَا**; Aphel **أَبَلَا، مَبَلَا**; Impt. Aphel **أَبَلْ، أَمَبَلْ** “cause to forget”; **أَبَلْه** “put to the proof”, &c. They retain the *n* in the Impt. Peal: **أَبَلْ، &c.**

Verbs weak
in more
than one
radical.

Verbs *primae* **ا**, which are at the same time *med.* **و** or *med. gen.*, retain their *n* in all circumstances, thus *e. g.* **نَامَ، نَامَ، نَامَ** (*med.* **و**) “sleeps”; **يَبِ، يَبِ، يَبِ** (*med. gen.*) “is abominable”.

B. Verbs *primae* **ل**, which are at the same time *tert.* **ا**, correspond: **لَلَا** “to wail”; **لَبَلَا، لَبَلَا، لَبَلَا** (East-Syrian **لَلَا، لَلَا**); **لَبَلَا، لَبَلَا، لَبَلَا** (also **لَلَا، لَلَا** § 174 B, *Rem.*); Impt. Aphel **أَلَبْ، أَلَبْ** (East-Syrian **أَلَبْ**); Ethpeel **أَلَبْ، &c.** (For a third verb of this kind, which appears in the Peal, **لَلَا، &c.** v. § 183). Pacl **أَلَبْ، &c.**

It is the same with verbs which are at once *primae* and *tertiæ* **ا** [*i. e.* they show the variations associated with both types of weakness in the radical]: **تَعَلَا، تَعَلَا، تَعَلَا** “to swear”; **تَجَلَا، تَجَلَا، تَجَلَا** “to sprout”: **تَجَهْ** or (intr.) **تَجَهْ** (§ 176 D, *Rem.*);—**بَرَلَا، بَرَلَا، بَرَلَا** (also **بَرَلَا، بَرَلَا** § 175 A, *Rem.*); Aphel **أَبَلَا، &c.** to which add **أَبَلْ، &c.** “to confess” and a few others which do not occur in the Peal: **أَبَلْ، &c.**

C. Verbs *tert.* **ا**, which have a *w* as 2nd rad., *e. g.* **حَلَا** “to accompany”; **عَلَا، &c.** “to be equal”, keep it always as a consonant, and accordingly do not diverge at all from the usual type of verbs *tert.* **ا**: *e. g.* **حَلَا، &c.**

D. Even in verbs *secundæ* **ل**, which are at the same time *tert.* **ا**, the procedure is in accordance with the rules elsewhere given. What effect these rules have is shown in the following forms: Perf. **فَلَا** “to find

fault with", f. **فَلَّأ**, pl. **فَلَّاه**; Impt. **فَلَّأ**, f. **فَلَّأ**; Inf. **فَلَّلْ**. Ethpeel **فَلَّلْ**.—
Intrans. Perf. **لَّاب** "to grow tired", **لَّابَّ**, **لَّابَّ**, **لَّابَّ** and **لَّابَّ**, **لَّابَّ** and **لَّابَّ**; Impf. **لَّابَّ**, **لَّابَّ**, **لَّابَّ**; Part. **لَّابَّ**; Inf. **فَلَّلْ**. Aphel **لَّابَّ**; Part. f. **فَلَّلْ**, &c.

E. Several other combinations, which however occur very seldom indeed,—such as *primae* **ل** and *med. gem.* in **لَّابَّ** (**لَّابَّ**) "thou art groaning", or *prim.* **ل** and *med.* **و** in **لَّابَّو** (¹) "she longed for", or *primae* **و** and *secundae* **ل** as in **لَّابَّو** "she longs for", **لَّابَّو** (improperly written **لَّابَّو** § 33 B) "he longed for", and the triple weakness in **لَّابَّو** (Pael) "to restore to harmony", Ethpaal **لَّابَّو** (also written, to be sure, **لَّابَّو**)—need no special explanation. **لَّابَّو** "to lament" (§ 175 B) has its two *l*'s always separated: **لَّابَّو**, &c.

QUADRILITERAL AND MULTILITERAL VERBS.

Quadriliteral and multiliteral verbs.
Formation of quadriliterals.

§ 180. As Quadriliterals we reckon here both those verbs which cannot readily be traced back to shorter stems, such as *e. g.* **فَلَّلْ** "to scatter", and those, in which this is easily done. To the latter class belong, amongst other:—

(1) Causatives formed with *sa*, like **فَلَّلْ** "to enslave"; **فَلَّلْ** "to suspend"; **فَلَّلْ** "to complete"; and (from *primae* **و** or **ل**) **فَلَّلْ** "to proclaim"; **فَلَّلْ** "to stretch forth"; **فَلَّلْ** "to promise"; **فَلَّلْ** "to delay" (**אָחַר**).

(2) The few quadriliterals formed with *sa* **فَلَّلْ** "to hasten"; **فَلَّلْ** "to bring against"; **فَلَّلْ** "to tend or nurse" (probably from **אָחַר**).

(3) Denominatives in *n*, like **فَلَّلْ** "to be possessed", from **فَلَّلْ** "demoniac" (adj. from **فَلَّلْ** "demon"); **فَلَّلْ** "to sustain", "to hold out".

(4) Denominatives in *ē*: **فَلَّلْ** from **فَلَّلْ** "foreign"; **فَلَّلْ** *olksioŭ* from **فَلَّلْ** *olksioz* (from **فَلَّلْ** "house").

(¹) This form is at an early date disfigured in many ways.

(5) Denominatives formed by reduplication of the 3rd radical, like **جَدَجَدَ** “to make a slave of” (**جَدَجَدَ**); **جَرَجَرَهُ** “to wrap in swaddling clothes” (**جَرَجَرَهُ**).

(6) Reduplicated forms like **جُجِجَ** “to chew the cud” from **جَر**; **جُجِجَ** “to become stupid” from **جور**.

(7) Reduplicated forms like **جَحَجَحَ** “to complicate”, and **جَنَجَنَ** “to drag”, from **جَلَل**, **جَر**; **جَحَحَ** “to shake”; and **جَمَجَمَ** “to raise up” from **جوع**, **جروم**.

(8) Forms like **جَمَجَمَ** “to maintain”, “to nourish”, from **جمر**; **جَمَجَمَ** “to be wreathed”, from **عَكَر**; **جَمَجَمَ** “to lean upon a staff” (**جَمَجَمَ**). And so too, others of all sorts.

To these may be added simple Denominatives like **جَلَجَلَ** “to teach” from **جَلَجَلَ** “disciple”; **جَمَجَمَ** “to pledge”, from the Assyrian borrowed-word **جَمَجَمَ** “pledge”; **جَمَجَمَ** “to become a proselyte”, from the Jewish word **جَمَجَمَ**; **جَمَجَمَ** “to give form” (**جَمَجَمَ**), &c.; and, along with these, even compounds like **جَمَجَمَ** “to become man”, from **جَمَجَمَ**; **جَمَجَمَ** “to be an adversary”, from **جَمَجَمَ** (from **جَمَجَمَ** + **ج**), &c. Along with these Quadriliterals there are many also from Greek words, like **جَمَجَمَ** “to accuse”, from *κατήγορος*; **جَمَجَمَ** “to remove”, “to depose”, from *καθάρσεις*, &c.; **جَمَجَمَ** “to rob” from *λῆσταις*.

The Quadriliterals have an Active form, and a Reflexive form: **جَمَجَمَ** “to roll” (trans.), **جَمَجَمَ** “to roll” (intrans.); **جَمَجَمَ** “to teach”, **جَمَجَمَ** “to be taught”; **جَمَجَمَ** “to estrange”, **جَمَجَمَ** “to become estranged”; **جَمَجَمَ** “to notify”, **جَمَجَمَ** “to understand, or know”, &c. Many appear in the reflexive form only.

§ 181. *The inflection is exactly that of the Paal and corresponding Inflection. Ethpaal*, except that in this case the two middle consonants take the place of the one double consonant, thus: **جَمَجَمَ** like **جَمَجَمَ**, **جَمَجَمَ**; Impf. **جَمَجَمَ**, **جَمَجَمَ**; Impt. **جَمَجَمَ**, **جَمَجَمَ**; Part. act. **جَمَجَمَ**, **جَمَجَمَ**; pass. **جَمَجَمَ**, **جَمَجَمَ**; Inf. **جَمَجَمَ** (*Nomen actionis* **جَمَجَمَ** § 123).—Reflexive **جَمَجَمَ**, **جَمَجَمَ**; Impf. **جَمَجَمَ**, **جَمَجَمَ**; Impt. **جَمَجَمَ**; Part. **جَمَجَمَ**, **جَمَجَمَ**; Inf. **جَمَجَمَ**.

It makes no difference whether the 2nd letter be a **o** or a **u**, as, for instance, in **هَيَّجَ** “to support”; **هَيَّجَ** “to announce”.

Those which end in *ī* follow entirely the analogy of the Pael of *tert.* **u**, e. g. **مَصَّجَ** “to complete”, **مَصَّجَ**, **مَصَّجَ** (2nd sing. m.), **مَصَّجَ** (1st sing.), **مَصَّجَ**; Impf. **يَمَصِّجُ**, **يَمَصِّجُ**; Impt. **يَمَصِّجْ**.—Reflexive **مَصَّجَ**, **مَصَّجَ**, &c. Of an Impt. of the Reflexive of such verbs I know only the forms **لَاغِي** (1) (**لَاغِي**?) and **لَاغِي** (2); and these do not end in *ā*, as one would have expected.

Multiliteral
verbs.

§ 182. In like manner several Quinqueliterals also appear. To this class belong first, verbs which repeat the two last radicals, like **لَاغِي** “to have bad dreams”, from **لَاغِي** “a dream”, and **لَاغِي** “to stir up fancies”, the reflexive of which, **لَاغِي** “to have fancies”, (from **لَاغِي** “a little lamp”, a borrowed-word from the Persian) occurs frequently. Farther, words occur like **لَاغِي** (سلا) “to show one’s self off”, “to swagger”. The inflection of these verbs is quite like that of the Quadriliterals, except that here it is generally the first consonant which is without the vowel.

Rem. Detached words like **لَاغِي** “to be at law” (**لَاغِي**); **لَاغِي** “to be a *κυβερνήτης*”, and even **لَاغِي** “to be an enemy” (**لَاغِي**), and **لَاغِي** “to be a *χριστιανός*” are to be regarded as affected malformations, which in no way belong to the language.

LIST OF ANOMALOUS VERBS.

List of
anomalous
verbs.

§ 183. (1) **لَاغِي** “to find” (Aphel) instead of **لَاغِي**; so **لَاغِي**, **لَاغِي** (Part.), **لَاغِي**. Only the Part. passive is transferred to the Peal: **لَاغِي** (3). A new Aphel, certified only in later times, appears perhaps in **لَاغِي** “to cause to find” Job 7. 2 Hex.

(1) LAGARDE, Anal. 20, 28 (6 Codd.).

(2) Gregor. Naz. Carm. II, 23, 21; but **لَاغِي** in Testam. Jesu Christi 104, 12.

(3) So **لَاغِي** “*foedus*” (adj.) from **لَاغِي** “*foedere*” &c. A Peal **لَاغِي** in this or in a similar meaning does not otherwise occur. The forms given by PAYNE-SMITH 4158 all belong to the Pael. **لَاغِي** is properly, perhaps, a Shaphel of **لَاغِي**.

(3) **ꠘꠞꠤ** "to run". Impt. **ꠘꠞꠤ** (¹).

(5) **עָלָה** “to ascend”. The **ל** is assimilated to the **ה**, whenever the **ה** stands in the end of a syllable and the former comes first in the immediately following. These forms, namely Impf. and Inf. Peal, **עָלָה** and Ettaphal, look just as if they had been derived from **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**; **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, &c. (Pael and Ethpael are regular **עָלָה**, **עָלָה**.) The Impt. runs as if from **עָלָה** (§ 173 C): **עָלָה**, **עָלָה**, **עָלָה** (**עָלָה**), **עָלָה**.

(7) سَمِلَ "to live". The Perf. is regular: يَسْمِي، سَمِي، سَمِلَ. —So too the Impf.: يَسِم، سُم، سَمِ. But the Impf. is formed as if from a verb *med. gem.*: يُسَمِّل، يُسَمِّل، يُسَمِّلُ (and no

(²) In BERNSTEIN's Johannes are varying forms like جَدَّاءِ, جَدَّائِي, &c. which have ē, alongside of those like جَدَّائِي &c. which have i- (§ 174 B. *Bem.*).

doubt (يَتَنَبَّه, نَتَنَبَّه). Now this readily passes into the form of verbs *primae* †: even at a pretty early date there is found written تَنَبَّه, and the later West-Syrians at least have تَنَبَّه, تَنَبَّه, &c. The Inf. too is تَنَبَّه (تَنَبَّه, تَنَبَّه).—Part. نَتَبَّه, f. نَتَبَّه; pl. نَتَبَّه or نَتَبَّه, f. نَتَبَّه (†). The Aphel too is formed as if from *med. gem.*: يَتَبَّه, يَتَبَّه, يَتَبَّه; يَتَبَّه; يَتَبَّه; يَتَبَّه (Part. pass.); يَتَبَّه (*Nomen agentis* يَتَبَّه). The mode of writing which is preferred for these Aphel forms is تَنَبَّه, تَنَبَّه, &c. (§ 35). So with the Ettaphal يَتَبَّه.

(8) يَتَبَّه “to be”. The Perf. يَتَبَّه, يَتَبَّه, &c. is quite regular: as an enclitic, however, it loses (v. §§ 38; 299) its ي: يَتَبَّه, يَتَبَّه, &c. The Impf. also is usually quite regular: يَتَبَّه, يَتَبَّه, يَتَبَّه, &c.; still, the following secondary forms occur, in which the *o* has fallen out, and with no difference of meaning: يَتَبَّه, يَتَبَّه, يَتَبَّه, يَتَبَّه, يَتَبَّه (2 sing f.). Even the first two forms are far less frequently employed than the full forms, and the others still less frequently, in particular the last one. Notice alongside of the Part. يَتَبَّه, يَتَبَّه “being, becoming”, the Part. pass. يَتَبَّه, يَتَبَّه, pl. يَتَبَّه (Emph. st. يَتَبَّه) “existing” (or “created”) and the verbal[†] adjective يَتَبَّه, يَتَبَّه “been” (§ 118).

VERBS WITH OBJECT-SUFFIXES.

Verbs with
object-
suffixes.
(a) With
strong ter-
mination.
Leading
rules.

§ 184. V. *supra* § 66.

The 1st person of the verb cannot have the suffixes of the 1st joined to it, nor the 2nd those of the 2nd.⁽²⁾ There is no suffix of the 3rd pl.; the separate يَتَبَّه, or يَتَبَّه supplies its place.

يَتَبَّه,— which comes in room of يَتَبَّه after a vowel-ending,—becomes, with *ā*, يَتَبَّه; with *i* it becomes يَتَبَّه; with *ē*, يَتَبَّه (§ 50 A. (3)).

Before Suffixes, *ā* of the 2nd sg. m. Perf. is modified into *ā*;

ā of the 2nd sg. f. Perf. into *ā*;

يَتَبَّه of the 1st pl. Perf. into *ā*;

(†) Not to be confounded with the adjective يَتَبَّه, يَتَبَّه, &c. “living”, “active”.

(2) The only exception known to me is the poetical expression يَتَبَّه “that I might see myself”, Ephr. II, 506 C.

the ending ڤ, ڦ (ڤڤ) into ڤڤ, ڤڤ (ڤڤڤ);

the ending ڤ into ڤ (more rarely ڤڤ);

the ending ڤ into ڤ;

the ending ڤ (ڤڤ) into ڤ (ڤڤ);

and the 3 pl. f. Perf. is made to end in *ā*.

The *ā* of these forms is wanting, however, before the suffix of the 2nd sing. f. ڤڤ, which here preserves its *e*, (probably also in the 3rd pl. f. before the suffix of the 2nd pl.).—Secondary forms also occur in which the suffix of the 3rd sing. m. (ڤ) retains the *e*.

The forms of the Impf. which end in the 3rd consonantal rad. (3 sg. m. and f.; 2 sg. m.; 1. sg. and pl.) assume an *i* before the suffixes of the 3rd sing.; the Impt. sing. m. takes an *ā* or an *ai* before all suffixes, when it ends in a consonant.

Attention should be paid to the distinction between ڤ and ڤ in the different persons of the verb. Only the East-Syrians, however, are consistent in this matter; the West-Syrians frequently give a *hard* sound even to the ڤ of the 3rd sing. fem.

The verbal forms are least altered before the suffixes of the 2nd pl. (ڤڤ and ڤڤ).

Seeing that these suffixes ڤڤ and ڤڤ are treated entirely alike, and that, besides, very few vouchers are found for the latter, I leave it out of the Paradigm. For the forms of the Impf. which end in the 3rd rad., the 3rd sing. m. may suffice as their representative; for those in *un*, the 3rd pl. m.; for those in *ān*, the 3rd pl. f.

I mark with an asterisk (*) those forms, of which the accuracy does not appear to be fully established.

§ 185.		REGULAR VERB		
<i>Perfect Peal.</i>		Sg. 1 st .	Sg. 2. m.	Sg. 2. f.
Sg. 3. m.		مَلَّحِب	مَلَّحِب	مَلَّحِب
3. f.		مَلَّحِبَت	مَلَّحِبَت	مَلَّحِبَت
2. m.		مَلَّحِب	—	—
2. f.		مَلَّحِبَت	—	—
1.		—	مَلَّحِب	مَلَّحِب
Pl. 3. m.		مَلَّحِب	مَلَّحِب	مَلَّحِب
3. f.		مَلَّحِبَت	مَلَّحِبَت	مَلَّحِبَت*
2. m.		مَلَّحِبَت	—	—
2. f.		مَلَّحِبَت	—	—
1.		—	مَلَّحِب	مَلَّحِب*
<i>Impf. Peal.</i>				
Sg. 3. m.		مَلَّحِب	مَلَّحِب	مَلَّحِب
2. m.	{	مَلَّحِب	—	—
		مَلَّحِبَت	—	—
2. f.		مَلَّحِبَت	—	—
Pl. 3. m.		مَلَّحِب	مَلَّحِب	مَلَّحِب
3. f.		مَلَّحِبَت	مَلَّحِبَت	مَلَّحِبَت*
<i>Impt. Peal.</i>				
Sg. m.		مَلَّحِب	—	—
f.		مَلَّحِبَت	—	—
Pl. m.	{	مَلَّحِب	—	—
		مَلَّحِبَت	—	—
f.	{	مَلَّحِب*	—	—
		مَلَّحِبَت	—	—
<i>Inf. Peal.</i>				
<i>Peal.</i>		مَلَّحِب	مَلَّحِب	مَلَّحِب
		مَلَّحِبَت	مَلَّحِبَت	مَلَّحِبَت

WITH SUFFIXES. (Peal.)

Sg. 3. m.	Sg. 3. f.	Pl. 1.	Pl. 2. m.
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
مَلَحَّجَہ	مَلَحَّجَہ	—	مَلَحَّجَہ
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ*
مَلَحَّجَہ	مَلَحَّجَہ	—	—
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
مَلَحَّجَہ	مَلَحَّجَہ	—	مَلَحَّجَہ
<hr/>			
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ*	—
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
{ مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ*
<hr/>			
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	—
{ مَلَحَّجَہ	{ مَلَحَّجَہ	{ مَلَحَّجَہ	—
{ مَلَحَّجَہ	{ مَلَحَّجَہ	{ مَلَحَّجَہ	—
{ مَلَحَّجَہ	{ مَلَحَّجَہ*	{ مَلَحَّجَہ*	—
{ مَلَحَّجَہ	{ مَلَحَّجَہ	{ مَلَحَّجَہ	—
<hr/>			
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ
مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ	مَلَحَّجَہ

Observations on the Perfect.

§ 186. *On the Perfect*: For the 3 pl. m. there appears also before suffixes, although rarely, the lengthened form in *ūn(ā)*, as **هَعْنُوْنَا** “they laid him”; **سَبَوْنَا** (no doubt **سَبَوْنَا**) “they encompassed me”:—Overbeck’s ‘Ephraim Syr. &c.’ 137, 9; **لَحَكَب** “they entrusted thee”.—Julianus 90, 25; **لِمْقَهْنِي** “they gave thee suck” Jac. Sar., Constantin v. 402 Var. (cf. § 197).—In the same way there occur for the 3 pl. f. forms with *ēn(ā)*, like **خَجَبْنِي** (also written **خَجَبِي**, which has been inaccurately understood as **خَجَبِي**; hardly perhaps to be pronounced **خَجَبْنِي**).

For the 3rd sg. f., with suffix of the 2nd pl. there is found as a variant for **جَهَبْجِي** “conceived you” Is. 51, 2, the doubtless more original **حَهَبْجِي** (from the intrans. **حَجِي**).

The 3rd pl. m. sometimes remains without ending before the suff. of the 2nd pl.: **اَلْرِجِي** (East-Syrian **اَلْرِجِي** § 174 A) Judges 10, 12 “they oppressed you”; and **اَلْرِجْجِي** *ἐράραξαν ὑμᾶς*, Acts 15, 24 (also Hark.).

Examples of variations.

§ 187. The trifling variations from the Paradigm, which are called for in Intransitives, in certain weak roots, and in the Pael and Aphel, are shown by the following examples, to the analogy of which the other forms also give way: *Intransitives*; **نَحَبْدِي** “she loved her”; **حَلَبْدِي** “she conceived me”.—*Weak*; **اِسْبِي** “he held her”; **اِيْحَجِي** “he met you”; **اِسْبِي** “she held me”; **يَحِي** “begat us”; **حَبَبِي** “she brought thee forth”; **تَبَحَدْجِي** “I knew you”; **بَحَكَمِي** “they knew thee”; **يَهَدِي** “he gave her”; **بَهَجَدِي** “I gave thee” (§ 183); **جَلَجِي** “he begged thee”; **جَلَكَمِي** “they begged thee” (others—**جَلَجِي**, **جَلَكَمِي**, cf. § 171); **زَبَجِي** “he heard you”; **هَمَدِي** (others—**هَمَدِي** § 184) “she set her”; **هَمَدِي** “thou didst set me”; **هَمَدِي** “I set thee”; **هَمَدْجِي** “I set you”; **هَعْنُوْنَا** “they set him”; **نَلَبِي** “he dug it (f.)”; **وَجَدِي** “she dashed it (m.) in pieces”; **يُحَبْدِي** “I desired her”; **سَهَوْنَا** “they dragged him forth”.

Pael and Aphel: **جَبِي** “he blessed him”; **مَحَبِي** “he received us”; **وَهَبْجِي** “he ordered you”; **اِيْزَبِي** “he reached him, or came up with him”; **مَجَدِي** “she received him”; **لَحَبْدِي** “she dipped me”; **تَحَدْجِي** “I strengthened thee”; **اِنْعَزَبِي** “thou (f.) didst make me angry”;

ʾōḥḥāḥ “I made known to you”; ḥāḥāḥ “we blessed you”; ʾōḥḥāḥ “we made known to you”; ʾimḥāḥāḥ “you delivered him up”; ḥāḥāḥ “they deflowered her”; ʾimḥāḥāḥ “they (f.) praised him”; ʾimḥāḥāḥ “made (3 pl. f.) us astonished”; ʾimḥāḥāḥ “found (3 pl. f.) him”; ʾimḥāḥāḥ “he made him ascend” (§ 183); ʾimḥāḥāḥ “I led you forth”;— ḥāḥāḥ “thou comfortedst me” (§ 172 A); ʾimḥāḥāḥ “polluted (3 pl.) him”; ḥāḥāḥ “they asked us”;— ʾimḥāḥāḥ “he raised him up”; ʾimḥāḥāḥ “thou didst disturb her”; ʾimḥāḥāḥ “she disturbed thee”; ʾimḥāḥāḥ “they raised him up”, “established him”; ʾimḥāḥāḥ “they persuaded him”.— ʾimḥāḥāḥ “he loved me”; ʾimḥāḥāḥ “thou lovedst me”; ʾimḥāḥāḥ “I loved you”; ʾimḥāḥāḥ “they made him eager”; ʾimḥāḥāḥ “he introduced him”; ʾimḥāḥāḥ “they introduced thee (f.)”; ʾimḥāḥāḥ “I introduced you (pl.)”.

§ 188. *On the Imperfect*: The 2nd form of the 2nd sg. m. accommodates itself entirely to the Impt. sg. m. (§ 190). It serves properly to denote prohibition (with ʾā “not”), but it stands also in other uses, just as the original form stands also in prohibition. On the Imperfect.

The 2nd sg. f. also takes before suffixes the form ʾimḥāḥāḥ: thus, ʾimḥāḥāḥ “thou (f.) dost hunt me”; ʾimḥāḥāḥ “thou art justifying him”; ʾimḥāḥāḥ “thou art choking her”.

The forms of the suff. of the 3rd sg. m. ʾimḥāḥāḥ and ʾimḥāḥāḥ alternate without distinction in the cases concerned. With f. suff., forms like ʾimḥāḥāḥ in place of ʾimḥāḥāḥ, &c. occur more rarely.

For ʾimḥāḥāḥ there occurs in the Codex Sinaiticus ʾimḥāḥāḥ (how pronounced?), interchanging with the usual forms, e. g. ʾimḥāḥāḥ “I take him” (= ʾimḥāḥāḥ); ʾimḥāḥāḥ “finds him”; ʾimḥāḥāḥ “I place him”; ʾimḥāḥāḥ “I pity him”, &c. So ʾimḥāḥāḥ “judges him” Isaac I, 242 v. 397. Isolated cases of ʾimḥāḥāḥ used instead, occur in the Cod. Sin., e. g. ʾimḥāḥāḥ “gives him power” (= ʾimḥāḥāḥ); so ʾimḥāḥāḥ “we constrain him” Vita St. Antonii ed. Schulthess 11 paen.⁽¹⁾

⁽¹⁾ There is an additional example there of such a form. The editor draws attention,—in the Introduction p. 5, *Rem. 3*—, to several others in the cod. D of the Vita Alexia.

The very rare forms in **ك** instead of **ه** before suffixes are hardly certain, like **يُصَمِّمُونِ** “they support me” Apost. Apocr. 316, 4 *ab. inf.* and **يُصَمِّمُونِ** according to Martin in a *Karkafish* gloss of a Parisian Codex of Jer.

Examples
of varia-
tions.

§ 189. *Examples of variations* ⁽¹⁾: With *a*: **يُخِذُجِي** “he takes you away”; **أُخِذْجِي** “I break you”; **أُخِذْجِي** “I take you”; **أُخِذْجِي** “I take her”; **أُخِذْجِي** “I kiss him”; **أُخِذْجِي** “keep (3 pl.) him”; **أُخِذْجِي** “thou (f.) plantest her”;—**أُخِذْجِي** “I give thee (f.)”; **أُخِذْجِي** “I give you (f.)”;—**أُخِذْجِي** “she eats you”; **أُخِذْجِي** “I hold him”; **أُخِذْجِي** “they hold him”; **أُخِذْجِي** “they inherit it (f.)”; **أُخِذْجِي** “you know her”;—**أُخِذْجِي** (أُخِذْجِي) § 34 “I beg him”; **أُخِذْجِي** “you beg me, or ask me”;—**أُخِذْجِي** “I judge thee (f.)”; **أُخِذْجِي** “we judge him”; **أُخِذْجِي** “I judge you”; **أُخِذْجِي** “they judge thee (f.)”; **أُخِذْجِي** “they (f.) listen to him”; **أُخِذْجِي** “they place him”;—**أُخِذْجِي** “lusts after her”.

Pael and *Aphel*: **أُخِذْجِي** “blesses us”; **أُخِذْجِي** “thou causest me to dwell”; **أُخِذْجِي** “I gather thee (f.)”; **أُخِذْجِي** “they give thee (f.) gain”; **أُخِذْجِي** “they glorify him”; **أُخِذْجِي** “they (f.) glorify thee”; **أُخِذْجِي** “thou (f.) provokest me to anger”; **أُخِذْجِي** “he brings tidings of good to you”; **أُخِذْجِي** “baptises you”;—**أُخِذْجِي** “I cast him out”; **أُخِذْجِي** “they cast you out”; **أُخِذْجِي** “they comfort you”;—**أُخِذْجِي** “he asks thee”; **أُخِذْجِي** “they ask him”; **أُخِذْجِي** “I ask you”;—**أُخِذْجِي** “I teach thee”; **أُخِذْجِي** “I teach you”;—**أُخِذْجِي** “I establish him”;—**أُخِذْجِي** “he awakens him”; **أُخِذْجِي** “they (f.) awaken us”; **أُخِذْجِي** “he establishes you”; **أُخِذْجِي** “they establish him”;—**أُخِذْجِي** “thou directest me aright”; **أُخِذْجِي** “he profanes it (her)”; **أُخِذْجِي** “thou (f.) lovest him”; **أُخِذْجِي** “thou (f.) vexest me”; **أُخِذْجِي** “they shatter him (or it) in pieces”.

On the Im-
perative
and the 2nd
Sing. m.
Impt.

§ 190. A. *On the Imperative*: Besides the two forms of the pl. m. noted in the Paradigm, there are other two secondary forms occurring here and there, as, for instance, **أُخِذْجِي** “leave him”, and **أُخِذْجِي**

(1) For 2nd form of the 2nd sg. m. v. on the Impt. § 190 C.

“sacrifice him” (v. under F). There are some traces found of a form of the sg. f. like **ܡܠܚܝܬܬܐ** or even **ܡܠܚܬܐ**.

B. The sg. m. *always* retains the vowel immediately before the 3rd rad., thus not merely in **ܡܠܚܝܬܐ**; **ܥܪܝܬܐ** “hear me”; **ܚܝܬܐ** (East-Syrian **ܚܝܬܐ** § 174 G) “think on me”, “remember me”; **ܬܠܝܬܐ** “love her”; **ܚܝܬܐ** “buy her”; **ܚܝܬܐ** “make him”:—**ܬܠܝܬܐ** “learn it” (and of course **ܬܠܝܬܐ** “place her”; **ܚܝܬܐ** “curse him”), &c., but also in the *Pael* and *Ethpael*, as **ܬܠܝܬܐ** “fix his bounds”: **ܬܠܝܬܐ** “observe her”; **ܬܠܝܬܐ** “teach me”; **ܬܠܝܬܐ** “comfort me”; **ܬܠܝܬܐ** “cherish her”; **ܬܠܝܬܐ** “deliver him up”; **ܬܠܝܬܐ** “make known to me”; **ܬܠܝܬܐ** “make known to her”; **ܬܠܝܬܐ** “lead me in”.

So too verbs *primae* **ܐ** and **ܐ**, with falling away of the 1st rad.: **ܥܡܝܬܐ**, **ܥܡܝܬܐ** “kiss him”, “kiss me”; **ܡܝܬܐ** “follow me”; **ܡܝܬܐ** “take her”; **ܡܝܬܐ** “draw me”; **ܡܝܬܐ** “give her”; **ܡܝܬܐ** “give him”⁽¹⁾; **ܡܝܬܐ** “acknowledge him”.

C. Exactly the same vocalisation holds good also in the 2nd form of the 2nd sg. m. *Impf.* **ܬܠܝܬܐ** “thou deliverest me”; **ܬܠܝܬܐ** “thou art choking her”; **ܬܠܝܬܐ** “thou lovest him”;—**ܬܠܝܬܐ** “thou art drawing her”; **ܬܠܝܬܐ** “thou givest him”;—**ܬܠܝܬܐ** “thou sprinklest me”;—**ܬܠܝܬܐ** “thou deliverest me up”; **ܬܠܝܬܐ** “thou teachest me”; **ܬܠܝܬܐ** “thou destroyest me”; **ܬܠܝܬܐ** “thou ledest us in”, &c.

D. Such a vowel, however, is not found in the shorter form of the pl. m. Notice that the vowel *u* stands here, in the *Pael*, even with verbs which have *a* or *e* in the *Impf.* and *Impt.*: *e. g.* **ܬܠܝܬܐ** “take ye him away”; **ܬܠܝܬܐ** “make him”; **ܬܠܝܬܐ** “hear ye me”; **ܬܠܝܬܐ** “say ye of him” (and of course **ܬܠܝܬܐ** “judge ye him”; **ܬܠܝܬܐ** “curse ye her”), &c.—*Pael* and *Aphel*: **ܬܠܝܬܐ** “save me”; **ܬܠܝܬܐ** “make him secure”; **ܬܠܝܬܐ** “take him”; **ܬܠܝܬܐ** “lead us away”; **ܬܠܝܬܐ** “lead him away”; **ܬܠܝܬܐ** “cast him out”; **ܬܠܝܬܐ** “comfort ye him”, &c. But in **ܬܠܝܬܐ** “put shoes upon him”, a vowel is of course needed for

⁽¹⁾ Barh., for Ex. 22, 26 and 1 Sam. 21, 9, would have **ܡܠܚܬܐ**, but that is hardly correct.

the *l* (§ 34). This is the formation adopted by some writers even in the case of very short forms **ܐܝܬܝܗ**, **ܐܬܝܬܐ** “give ye him”, “give her”; **ܐܬܝܬܗ** “take ye her”; while others say **ܐܬܝܬܗܝ**, **ܐܬܝܬܗ**; and even **ܐܬܝܬܗܐ** (= **ܐܬܝܬܗܐ**) occurs.

So too in the sg. f. of Pael and Aphel there should be no vowel before the 3rd rad., thus: **ܦܠܝܬܝܢܝ** “praise me”; **ܦܠܝܬܝܢܝܐ** “entice him”; **ܦܠܝܬܝܢܝܐ** “suckle him”; **ܦܠܝܬܝܢܝܐ** “cause me to hear”; still we find also **ܦܠܝܬܝܢܝܐ**; **ܦܠܝܬܝܢܝܐ**; **ܦܠܝܬܝܢܝܐ** “take him”; and in fact this corresponds to the vocalisation of the Peal (as **ܦܠܝܬܝܢܝܐ** “hold him”). Cf. the fluctuation between **ܦܠܝܬܝܢܝܐ** and **ܦܠܝܬܝܢܝܐ** “believe me” (§ 197). Thus **ܦܠܝܬܝܢܝܐ** (others **ܦܠܝܬܝܢܝܐ**), and **ܦܠܝܬܝܢܝܐ** “preserve her”.—For a longer form in *inā* as in the Impf. v. § 198 A.

E. Altogether, only a few examples occur of the pl. f., as **ܦܠܝܬܝܢܝܐ** “praise him” (without any vowel before the 3rd rad.), or of the longer form **ܦܠܝܬܝܢܝܐ** “listen to me”.

F. In the pl. m. in *ūn(ā)* two forms stand overagainst each other in the Peal,—the more usual one, like **ܦܠܝܬܝܢܝܐ** “bury me”; **ܦܠܝܬܝܢܝܐ** “take him”; **ܦܠܝܬܝܢܝܐ** “hear me”,—and the less common one, with the vowel before the 3rd rad., like **ܦܠܝܬܝܢܝܐ**; **ܦܠܝܬܝܢܝܐ** “slay him”; **ܦܠܝܬܝܢܝܐ** “taste me”. The forms *primae* follow the second of these two modes, like **ܦܠܝܬܝܢܝܐ**, **ܦܠܝܬܝܢܝܐ** “take me”, “take him”; **ܦܠܝܬܝܢܝܐ**, **ܦܠܝܬܝܢܝܐ** “preserve him”, “preserve her” (cf. in addition **ܦܠܝܬܝܢܝܐ** “listen to me”; **ܦܠܝܬܝܢܝܐ** “judge him”, &c.). The vowel is always retained in the Pael and Aphel: **ܦܠܝܬܝܢܝܐ** “receive me”; **ܦܠܝܬܝܢܝܐ** “guard her”; **ܦܠܝܬܝܢܝܐ** “make known to me”; **ܦܠܝܬܝܢܝܐ** “clothe him”; **ܦܠܝܬܝܢܝܐ** “cast ye him out”.

G. For **ܦܠܝܬܝܢܝܐ** (sg. m.) the East-Syrians write **ܦܠܝܬܝܢܝܐ** (§ 84 B).

On the
Infinitive.

§ 191. *On the Infinitive*: In the Peal cf. farther **ܦܠܝܬܝܢܝܐ**, **ܦܠܝܬܝܢܝܐ** “to give her”, “to give thee”; **ܦܠܝܬܝܢܝܐ** “to judge her”.

Occasionally forms are met with, which, following the analogy of the Impf., insert an *i* before the suff. of the 3rd sg. m.:—**ܦܠܝܬܝܢܝܐ** “to take

him" (in place of ܡܡܡܝܢ); ܕܥܝܠܝܗܝܢ "to pay him"; ܕܥܝܠܝܗܝܢ "to set her free"; ܕܥܝܠܝܗܝܢ "to enchant⁽¹⁾ him".

The forms of the Aphel, as ܕܥܝܠܝܗܝܢ , &c. correspond to those of the Pael; in verbs *mediae* ܥ , we have ܕܥܝܠܝܗܝܢ "to lead thee back", &c.

§ 192. *Verbs tertiae* ܥ require special treatment. The \bar{a} of the 3rd sg. m. Perf. is retained before suffixes; and it is the same with the vowel endings of the root in the Impf. and Impt. On the other hand, the \bar{i} of the Perf. and the \bar{a} of the Inf. pass into y , except before ܕܥܝܠܝܗܝܢ , and ܕܥܝܠܝܗܝܢ . Notice the transmutations of the diphthongs peculiar to each: *au* into $a(w)\bar{u}$ ܐܘܪܝܢ (also written ܐܘܪܝܢ , ܐܘܪܝܢ : East-Syrian ܐܘܪܝܢ , &c. § 49 B): *iu* into $y\bar{u}$; $\bar{a}i$ (Impt. sg. f.) into $\bar{a}(y)\bar{i}$ ܐܝܢܝܢ (or written ܐܝܢܝܢ). For orthographic differences also with \bar{e} in these cases, v. *infra*.

*Verba
tert. —
with
Suffixes.
Leading
rules.*

§ 193. We give the forms of the Perf. complete in the *Paradigm*, *Paradigm.* for Peal and Pael, and from the latter the corresponding forms of the Aphel are easy to construct. Only we omit the 2nd pl. f. (in ܕܥܝܠܝܗܝܢ) which can hardly be authenticated, but which at any rate follows exactly the analogy of the 2nd sg. m. (*i. e.* of the strong verb). In the Impt. we require to cite the Pael forms for the sg. m. only. It is not necessary to cite them at all in the Impf. It may suffice generally for this section of the *Paradigm* to note down one single personal form ending in ܐܝܢܝܢ , seeing that the forms with other endings follow the analogy of the strong verb.

(¹) Geop. 95, 22; Clemens 136, 18; Is. 37, 34, Hex.; Clemens 140, 13, 14 (twice); three examples from the Codex of 411 A. D.

PARADIGM OF VERB TERT. ٣

(Peal and

<i>Perfect.</i>		Sg. 1.	Sg. 2. m.	Sg. 2. f.
Sg. 3. m. Peal		٢٢٢	٢٢٢	٢٢٢
Pael		٢٢٢	٢٢٢	٢٢٢
3. f. Peal		٢٢٢	٢٢٢	٢٢٢
Pael		٢٢٢	٢٢٢	٢٢٢
2. m. Peal		٢٢٢	—	—
Pael		٢٢٢	—	—
2. f. Peal		٢٢٢	—	—
Pael		٢٢٢	—	—
1. Peal		—	٢٢٢	٢٢٢
Pael		—	٢٢٢	٢٢٢
Pl. 3. m. Peal		٢٢٢	٢٢٢	٢٢٢
Pael		٢٢٢	٢٢٢	٢٢٢
3. f. Peal		٢٢٢	٢٢٢	٢٢٢
Pael		٢٢٢	٢٢٢	٢٢٢
2. m. Peal		٢٢٢	—	—
Pael		٢٢٢	—	—
1. Peal		—	٢٢٢	٢٢٢
Pael		—	٢٢٢	٢٢٢
<i>Impf.</i>	Peal	٢٢٢	٢٢٢	٢٢٢
<i>Impt.</i>	sg. m. Peal	٢٢٢	—	—
	Pael	٢٢٢	—	—
	sg. f. Peal	٢٢٢	—	—
	pl. m. Peal	٢٢٢	—	—
	pl. f. Peal	٢٢٢	—	—
<i>Inf.</i>	Peal	٢٢٢	٢٢٢	٢٢٢
	Pael	٢٢٢	٢٢٢	٢٢٢

On the
Perfect.

§ 194. *On the Perfect:* The **l** of the 2nd pers. always remains hard; the East-Syrians usually extend this process to the 1st sg. also, except in the Peal,—contrary to the ancient practice—while the genuine West-Syrian tradition leaves the **l** soft in this position. Notice the forms of the 3rd f. sg. in the Pael and Aphel, which preserve the *a*, for which the East-Syrians put *ā* (e. g. **ܐܠܬܬܐܬܬܐ** “she threw him”, § 43 C).

Forms from these verbs of the 3rd m. pl. in *ān*(*ā*) before suffixes are very rare, the only cases known to me being the following two: **ܠܬܬܐܬܬܐܢ** “they saw him” Mark 6, 49 S.; and **ܠܬܬܐܬܬܐܢܐ** “they scourged him” Land II, 26, 11: on the other hand individual cases of the 3rd f. pl. in *ēn*(*ā*) are somewhat oftener met with, like **ܠܬܬܐܬܬܐܢܐ** “they (f.) saw him” = **ܠܬܬܐܬܬܐܢܐ**.

Forms of Aphel: **ܐܬܬܬܐܬܬܐܢܐ** “he threw him”; **ܐܬܬܬܐܬܬܐܢܐ** “he increased you”; **ܐܬܬܬܐܬܬܐܢܐ** “I adjured you (f.)”; **ܐܬܬܬܐܬܬܐܢܐ** “they rejected her”;—**ܐܬܬܬܐܬܬܐܢܐ** “he enlivened me”; **ܐܬܬܬܐܬܬܐܢܐ** “she enlivened me”; **ܐܬܬܬܐܬܬܐܢܐ** “thou didst enliven me”.

On the
Imperfect.

§ 195. *On the Imperfect:* The *ē* before the suff. of the 2nd pl. is often not expressed through **ܐܬܬܐܬܬܐܢܐ** = **ܐܬܬܐܬܬܐܢܐ** “I show you”, &c.* The forms which do not end in **ܐܬܬܐܬܬܐܢܐ** follow closely the analogy of the strong verb; cf. **ܬܬܬܐܬܬܐܢܐ** “they call upon him”, alongside of **ܬܬܬܐܬܬܐܢܐ** “they drink it (m.)”; **ܬܬܬܐܬܬܐܢܐ** “they call thee”; **ܬܬܬܐܬܬܐܢܐ** “they deliver thee (f.)”; **ܬܬܬܐܬܬܐܢܐ** “they (f.) see him”, alongside of **ܬܬܬܐܬܬܐܢܐ** “they (f.) revile him”; **ܬܬܬܐܬܬܐܢܐ** “you (f.) call me”; **ܬܬܬܐܬܬܐܢܐ** “they (f.) bewail her”;—**ܬܬܬܐܬܬܐܢܐ** “thou (f.) callest me”; **ܬܬܬܐܬܬܐܢܐ** “thou (f.) bringest him up”, and even **ܬܬܬܐܬܬܐܢܐ** “thou (f.) seest her”, which can only be **ܬܬܬܐܬܬܐܢܐ** (§ 188).

Answering to the forms cited above (§ 188) there are found, without **ܐ**, in Cod. Sin. a few like **ܬܬܬܐܬܬܐܢܐ** “I see him” (= **ܬܬܬܐܬܬܐܢܐ**); **ܬܬܬܐܬܬܐܢܐ** “I show him”. And answering on the other hand to the forms referred to in the end of that section there occurs in Cod. D of Alexis (Var. to 18, 17), as well as in the Sinai Codex of the Acts of Thomas (Burkitt 10, 11) = Wright's Apost. Apocr. 315, 3, **ܬܬܬܐܬܬܐܢܐ** “I see him”.

Rem. A poet (in Barh. gr. I, 151, 19) says once **ܬܬܬܐܬܬܐܢܐ** (instead of **ܬܬܬܐܬܬܐܢܐ**) “do not loose him”, following the analogy of the 2nd form of the 2nd sg. m. in the strong verb (§ 190 G).

§ 196. *On the Imperative*: Longer forms of the pl. m. are found, *On the Imperative.* like **هَإِثْأَئِيب**, alongside of **هَإِثْأَئِيب** “loose me”; **جِوْأَئِيب** (**جِوْأَئِيب** for proper **جِوْأَئِيب**) “accompany me”; **إِهْأَئِيبْ** “heal him”. Forms of the 2nd pl. f. without *n* before the suffix hardly ever occur. Modes of writing are found like **وَجْهْأَئِيب** = **وَجْهْأَئِيب** “cover (f.) us”; **مَإِئِيبْ** “call ye (f.) upon him”.—For the 2nd sg. f. a shorter style of writing is found, as **إِهْأَئِيب** “give (f.) me to drink” = **إِهْأَئِيب**.

As in the Impf., so here also, forms occur without *o*, though very rarely indeed: **هَإِثْأَئِيب** “throw him” (Lagarde, Anal. 11, 11), and **حَإِثْأَئِيب** (Wright, Catal. 897 *b*, 19) “answer him” (for **هَإِثْأَئِيب**, **حَإِثْأَئِيب**). Farther, there occurs in the refrain of an ancient Church Hymn (¹) **حَإِثْأَئِيب** “answer her”, a dissyllable, thus doubtless **حَإِثْأَئِيب** according to the analogy of **مَإِئِيبْ**.

§ 196*. *A transition of verbs tert. to the formation of verbs tert.* — Transition of Verbs *tertia* to Verbs *tertia* before Suffixes. Quadriliterals before Suffixes. is indicated by the expressions **جِأَئِيبْ** “they comforted him” (Perf.), and “comfort ye him” (Impt.); **جِأَئِيبْ** “comfort ye me”,—which occur as secondary forms of **جِأَئِيبْ**, **جِأَئِيبْ** (cf. § 172 B).

§ 197. *The Quadriliterals* (taken in the wide sense of the term adopted above, § 180) bear themselves before suffixes also, exactly like the Paël forms. A few examples will suffice: Perf. **جِأَئِيبْ** “he reduced her to slavery”; **أُصْأَئِيبْ** (or **أُصْأَئِيبْ** § 52 B) “they exalted thee”; **مَإِئِيبْ** “were stubborn against him”; **أَئِيبْ** “ye believed in him”. With *an* **جِأَئِيبْ** “they tore him in pieces”. (²)

Impf. **أُصْأَئِيبْ** (**أُصْأَئِيبْ** § 52 B) “she raises thee up”; **أُصْأَئِيبْ** “he supports him”; **أُصْأَئِيبْ** “I support you”; **أُصْأَئِيبْ** “they enslave him”, &c.

Impf. (with retention of the vowel before the last radical) **أُصْأَئِيبْ** “set him or it forth”; **أُصْأَئِيبْ** “save me”; and thus too the 2nd form of the 2nd sg. m. Impf. **أُصْأَئِيبْ** “thou enslavest him”.—Plural **أُصْأَئِيبْ**

(¹) Said to be by Ephraim; in the *Officium Feriale* of the Maronites, for Thursday, Noon, at the end (Roman edition of 1863, p. 355 *sq.*; Kesruân ed. of 1876, p. 414 *sq.*). The refrain is repeated eight times.

(²) Overbeck 292, 25 (in four syllables).

to the original ending *ai*, in the very same way as to the *ai* of the pl. (§ 145 A). Thus:

أَنَا — I am.	هَذَا — We are.
أَنْتَ — Thou art.	هَذَانِ — You are.
أَنْتِ — Thou (f.) art.	هَذَانِ — You (f.) are.
هُوَ — He is.	هَؤُلَاءِ — They are.
هِيَ — She is.	هَؤُلَاءِ — They (f.) are.

Besides this usage, **أَنَا** may be combined with the separate Personal pronouns.—v. § 302.

With a foregoing **لَا** we have **لَا هَذَا** or **لَا هَذَانِ** “is not”. The contracted form also takes suffixes, *e. g.* **لَا هَذَا** “he is not”, &c.

PART THIRD.

S Y N T A X.

I. THE SEPARATE PARTS OF SPEECH.

The separate parts of speech. Preliminary observations.

§ 200. In this branch of the subject we adhere to the division, which has already been adopted in the “Morphology”, of all the words of the language into *Nouns* and *Verbs*. This is a division, however, in which there cannot be any sharp line of demarcation. Participles, for instance, which in origin belong to the Noun, must on account of their essentially Verbal treatment be taken with the Verb; and it appears a proper course farther, to associate with them in certain cases even the Predicative Adjective (§§ 254 D; 314).—With the Noun we again reckon Adverbs and Prepositions; and the treatment of Copulative Conjunctions will come up farther on in dealing with combinations of two or more sentences.

1. NOUNS.

A. GENDER.

1. Nouns.
A. Gender.

§ 201. A real distinction betwixt *Neuter* (what is inanimate) and what has gender, is known to Syriac, only in the interrogative pronouns “what?” **ܡܬܝܢ**, **ܡܬܝܢܐ**, **ܡܬܝܢܐ**, and “who?” **ܡܬܝܢܐ**. In the short-hand use of the adjective or pronoun standing alone, the Feminine usually takes the place of our Neuter: Thus, *e. g.* **ܡܬܝܢܐ** “something else” Jos. St. 5, 7;

؟ ܐܢ *"id quod"*; ܐܢ *"hoc"*; ܐܢ ܕܡܝܢ *"therewith, in addition to this"* Ov. 176, 5; ܐܢ ܕܥܝܢ *"this however"* Jos. St. 12, 11; ܐܢ ܕܡܝܢ *"that which happened"* Moes. II, 68, 25; ܐܢ ܕܡܝܢ *ἐνός δὲ ἐστὶ χρεία* Luke 10, 42; cf. Aphr. 250, 19; ܐܢ ܕܡܝܢ *"the good"*; ܐܢ ܕܡܝܢ *"the evil"* Gen. 2, 9 and frequently; ܐܢ ܕܡܝܢ *"properly"*, *"in a fitting manner"* Aphr. 460, 5, &c. Cf. cases like ܐܢ ܕܡܝܢ ܐܢ ܕܡܝܢ *"and that which still more can &c."* Spic. 19, 10 (where the relative ܐܢ is construed as feminine), and many instances in accordance with § 254.

But that the Masc. also is permissible in this case is shown, first by the adverbial use of words like ܐܢ *"finely"*; ܐܢ *"well"*; ܐܢ *"ill"* &c. (§ 155 A). This is farther shown by instances like ܐܢ ܕܡܝܢ Aphr. 424, 22 or ܐܢ ܕܡܝܢ ܐܢ ܕܡܝܢ Aphr. 170, 13 *"they discern not good from evil"*; and farther ܐܢ ܕܡܝܢ ܐܢ ܕܡܝܢ *"either to good or to evil"* Spic. 3, 6; ܐܢ ܕܡܝܢ *"crafty for what is good"* Aphr. 190, 4; in the Emph. st. ܐܢ ܕܡܝܢ ܐܢ ܕܡܝܢ *"takes neither too little nor too much"* Ephr. II, 485 B; ܐܢ ܕܡܝܢ ܐܢ ܕܡܝܢ *"and judge what is hateful and what is beautiful"* Ephr. II, 316 C. Thus frequently ܐܢ *"what is bad"*; ܐܢ *"what is good"*, &c. = *"the bad"*, *"the good"*. With the Pronoun, cases like ܐܢ ܕܡܝܢ *"this is what"* are not abundant (Aphr. 211, 8; 396, 3); but they occur often after prepositions, as in ܐܢ ܕܡܝܢ *"on that account"*; ܐܢ ܕܡܝܢ *"therefore"*. And ܐܢ ܕܡܝܢ *"that is"*; ܐܢ ܕܡܝܢ *"but that is" = "namely"* are of very frequent occurrence.

In the Plur. however the Fem. is exclusively employed: ܐܢ ܕܡܝܢ *"goods"*, *"bona"*; ܐܢ ܕܡܝܢ *ταῦτα* (only construed as fem.); ܐܢ ܕܡܝܢ *"all this"*; ܐܢ ܕܡܝܢ *"for, both of these"* Aphr. 9, 16 and various other examples.

B. ABSOLUTE STATE; EMPHATIC STATE.

§ 202. A. Originally the Emph. St. denoted the Determination [as did the prefix ה in Hebrew]: מלך was *"a king"*, מלך *"the king"*. But the use of the emph. st. became so prevalent in Syriac, that very scanty traces now remain of its original and proper signification. This is clearly shown by cases like ܐܢ ܕܡܝܢ *"a few days"* Spic. 1, 1, and by the circumstance that a

B. Absolute
State: Em-
phatic
State.
Abs. St.
in the
Substan-
tive.

very large number of substantives appear now only in the emph. st. Add to this, that the Abs. St., even where it still survives, may almost always have the emph. st. substituted for it in the Substantive, and that it appears repeatedly even in determined words. But if the difference of meaning in the two states is in this way as good as lost completely for the language, there are still many cases⁽¹⁾ in which the abs. st. appears in the substantive often, or indeed preponderatingly, on the ground of its original signification. It occurs in the following cases:

B. (1) In several genuine Syriac Proper-names, which being determined in themselves required no determining sign. Thus names of localities like **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Pillars”; **ܕܢܚܝܥ** (also **ܕܢܚܝܥ**) = *gen nešrîn* “Eagles’-nest”; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Mountain of the Servants (of God?)”; **ܕܢܚܝܥ** “Image-town” (near Edessa, Jos. St. 58, 2); **ܕܢܚܝܥ** “Thirsty Hill” Anc. Doc. 73, 13, and many others; but, along with these, many appear in the emph. st. like **ܕܢܚܝܥ** “Wall”; **ܕܢܚܝܥ** “Fortress”, &c. Names of Persons: **ܕܢܚܝܥ** “Beloved”; **ܕܢܚܝܥ** “Patricians” (together with **ܕܢܚܝܥ**); **ܕܢܚܝܥ** “Senior”; **ܕܢܚܝܥ** “Justificata” (f.) &c.; but here too the emph. st. preponderates, as in **ܕܢܚܝܥ** “Little”; **ܕܢܚܝܥ** “Humble”; **ܕܢܚܝܥ** “Brother” &c. Thus the poets make use even of **ܕܢܚܝܥ** “The Heavens” as a proper name, as in Isaac II, 4 v. 32; 344 v. 1753 and in several other instances. Of course foreign proper-names like **ܕܢܚܝܥ** &c. receive no mark of the emph. st.

Rem. Constant epithets of proper-names were retained in the Abs. st. in earlier times: thus in the names of the Months still **ܕܢܚܝܥ** **ܕܢܚܝܥ** or **ܕܢܚܝܥ** “Tešrî First” (= October); **ܕܢܚܝܥ** **ܕܢܚܝܥ** “Kānōn Second (= January) &c.

C. (2) In distributive repetition: **ܕܢܚܝܥ** **ܕܢܚܝܥ** “every year” Sirach 47, 10; Jos. St. 26, 18; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “from day to day” frequently; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “from time to time” frequently; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “at times” Aphr. 45, 5; **ܕܢܚܝܥ** **ܕܢܚܝܥ** “numerous are the laws in all kinds of kingdoms, lands, and districts” Spic. 18, 16;

(1) In the Plural and in the Abstract form in *ûth* the Abs. st. occurs much more frequently than elsewhere; the characteristic forms (in *în*, *ân*; *û*) may still be fashioned here in every case.

כִּרְכֵּה “with any thing” Aphr. 308, 18; בְּכַד בְּכַד “step by step” Ephr. Nis. p. 77 v. 98; בְּעִיר בְּעִיר “city by city” repeatedly; בְּעִיר בְּעִיר “ἀπὸ πόλεως εἰς πόλιν” Matt. 23, 34; בְּחֵמֶה בְּחֵמֶה “he shall be cut to pieces, limb by limb” Jul. 87, 17; בְּכִתְּלֵה בְּכִתְּלֵה “on any pretext whatsoever” Ov. 221, 6; בְּחֵמֶה בְּחֵמֶה “in vexation from all sorts of straits” Mart. I, 185, 12; בְּכָל בְּכָל “of all manner of kinds” Aphr. 267, 2, and repeatedly; בְּכָל בְּכָל “they stood in crowds” Addai 2, 12 &c. Yet the emph. st. occurs here also: בְּכָל בְּכָל “from time to time” Sim. 301 mid.; בְּכָל בְּכָל “city with city” Is. 19, 2; בְּכָל בְּכָל “a loaf of bread a-piece” Judges 8, 5; cf. Matt. 24, 7; Ps. 19, 3 &c. Matt. 24, 2 has in P. בְּכָל בְּכָל λίστος ἐπὶ λίστον, and thus Aphr. 412, 17; but in S. the reading is בְּכָל בְּכָל.

D. (3) After כָּל, with Numerals and in similar connections: כָּל כָּל “all good, beautiful and excellent kinds” Aphr. 297, 8; כָּל כָּל “with all zeal” Ov. 178, 7; כָּל כָּל “all possessions” Ov. 166, 24; כָּל כָּל “with all caution” Prov. 4, 23; כָּל כָּל “with all evils” Prov. 5, 14; כָּל כָּל “every shoulder (f.) has been stripped” Ezek. 29, 18; כָּל כָּל “all remedies in every place” Ephr. III, 251 A; כָּל כָּל “in every time of distress” Sirach 2, 11; כָּל כָּל πᾶσαν αἰτίαν Matt. 19, 3—and very often thus. More rarely the emph. st. occurs here, and particularly in the pl., e. g. כָּל כָּל “all the streams” Eccl. 1, 7; כָּל כָּל “to all believers” Aphr. 202, 1 &c. For כָּל כָּל “to all pains” Aphr. 135, 3 there is a variant כָּל כָּל.

Along with numerals; (a) when the numeral precedes: כָּל כָּל “two hearts and soul” Acts 4, 32; כָּל כָּל ἐξ ἑνὸς αἵματος Acts 17, 26; כָּל כָּל “two worlds” Ephr. III, 111 C; Ov. 135, 7, 8; כָּל כָּל “the days of the twenty-two reigns of Judah” Aphr. 84 ult. and very often thus;—(b) When the numeral follows: כָּל כָּל ἐπὶ ὁκτώ Acts 9, 33; כָּל כָּל “a hundred days” Aphr. 483, 4; כָּל כָּל “seven hundred years” Land II, 277, 3 &c. In like manner also כָּל כָּל “on any pretext” Ov. 187, 10; כָּל כָּל “on a day” Ov. 167, 26 &c. Even when strict determination is

F. (4) Often, in negative expressions; **بلا تلهج** “without sparing” Ov. 170, 8; **بلا تلهج** “without sin (pl.)” frequently; **بلا خنب** “without number” frequently; **بلا مجة** “without money” Ex. 21, 11; and often in this way with **بلا**; But **بلا مجة ولا وقت** “without money (emph.) and without price (abs.)” Is. 55, 1; **بلا قمل ولا جنة** “without trial (emph.) and without admonition (abs.)” Aphr. 252, 2; **بلا بضمه** “without faith” Aphr. 214, 1, together with **بلا بضمه** *ibid.* 206, 21, and frequently; and thus the emph. st. is not unfrequently found with **بلا**. For **بلا حنل** *ἄτεκνος* Luke 20, 29 *sq.*, C. and S. have **بلا حسب** — **بلا حمانى** “there is no profit” Prov. 10, 2; **بلا** Hebr. 7, 18; **بلا بومى حفة بجم** “and let there be no remembrance of Jeroboam” Sirach 47, 23 (Var. **بلا بومى**); **بلا بوقب لاجنل** “the world of death [or the abode of destruction] has no covering” Job 26, 26; **بلا بوقب** “who has no pity” Prov. 17, 11 (and often with **بلا**); **بلا بوقب** “and to no place do they go out” Ov. 212, 14; **بلا بومى حفة بجم** “and he answered never a word to his judges” Aphr. 222, 8. Cf. Luke 1, 33 and many a like example. Thus farther **بلا بومى** “was not called the possessor of riches” Spic. 46, 7. But the Emph. st. is still more used even in such cases.

Similarly in a conditional clause **بلا بومى حفة بجم** “for if a wicked man happen to meet us” Aphr. 297, 1; this however is unusual.

G. (5) In certain adverbial expressions like **بلا** “on foot”; **بلا** “from one end to the other”; **بلا** “once”; **بلا** and **بلا** “for ever”; **بلا** “out of quiet”, *i. e.* “unexpectedly, suddenly” (also **بلا**) and many others. So **بلا** *ἐν πνεύματι* in various uses Matt. 5, 3 P. (C. and S. different); 22, 43 P. (C. **بلا**); Philox. 106, 9; Rev. (Gwynn) 1, 10; 4, 2; 17, 3; 21, 10 (the later version has always **بلا**).

H. (6) In some combinations the Abs. St. is always retained. Thus **بلا** “the image of the word”, “the written text” (definite); **بلا** “*a συχθήμερον*” (§ 146)⁽¹⁾; **بلا** *θεάνθρωπος*; **بلا** = *κωμόπολις*

(¹) Indeclinable: **بلا** *May, Nova Coll. X, 341 a = Land III, 208, 23, for which line 20 has* **بلا**

Mart. I, 100, 24 &c.; and after these patterns later writers have formed more of the same kind, as **ܕܡܢ ܕܡܢ ܕܡܢ** *κυνάνθρωποι* (as pl.) &c. **ܕܡܢ ܕܡܢ** “*domus plorantis*”. sg. abs. st., i. e., “house of mourning”, is assumed by the usage of the language to be a compound of a pl. emph. st., and takes suffixes accordingly, thus: **ܕܡܢ ܕܡܢ ܕܡܢ** &c.

I. (7) The Absolute State is farther found pretty frequently in other scattered instances, particularly in fixed phrases. Forms in **ܕܡܢ** (§ 138) especially incline to stand in it. And yet even in these the Emph. St. is almost always the one which is found in actual use. Examples: **ܕܡܢ**, **ܕܡܢ**; **ܕܡܢ** *ܕܡܢ*, *ܕܡܢ* (§ 146); **ܕܡܢ**, **ܕܡܢ** “Peace!”, “Peace be to thee!”, frequently; **ܕܡܢ** “in kindness” Aphr. 448, 15; **ܕܡܢ** “from youth to the grave” (emph. st.) Ephr. III, 225 B; **ܕܡܢ** “at another time” Aphr. 461, 10, for which *ibid.* 458, 15 **ܕܡܢ** “redeemed by precious blood” Aphr. 260, 10; **ܕܡܢ** *ܕܡܢ* “keep thou with care faith in the Son of God, and with purity (emph.) baptism” Jac. Sar., Thamar v. 407; **ܕܡܢ** “for another day” Ov. 136, 2; and thus **ܕܡܢ** frequently as a substantive “another” [ein Anderer] e. g. Matt. 11, 3; John 4, 37; 5, 7; 21, 18; **ܕܡܢ** “a good remembrance be to . . .” Aphr. 305, 2; **ܕܡܢ** “glory [be] to . . .” frequently, (along with **ܕܡܢ** “glory [be] to . . .”); **ܕܡܢ** “the rich man is anxious about years in which he is no longer to be alive” Aphr. 268, 1 &c.⁽¹⁾ Philox. has frequently **ܕܡܢ** “spiritual” (like **ܕܡܢ** v. sub section G, 5), e. g. 29, 8; 500, 5. Much more frequently than elsewhere, the abs. st. is used in the Old Testament, especially in certain books, *under the influence of the Hebrew text and the Targum tradition*. Cases like **ܕܡܢ** *ܕܡܢ* Gen. 9, 25; **ܕܡܢ** *ܕܡܢ* Ps. 50, 1; 84, 7; 136, 2; **ܕܡܢ** *ܕܡܢ* Ps. 104, 4 *ܕܡܢ* *ܕܡܢ* Dan. 4, 8, 9, 18; 5, 11 hardly conform to the genuine Syriac usage. On the other hand the rather more frequent use of the abs. st. in so ancient a writing as the letter of Mārā bar Serapion (Spic. 43 sqq.) must be regarded as a genuine record of antiquity.

K. But when the realisation of the difference in meaning between

⁽¹⁾ For **ܕܡܢ** “with bodily strength” Spic. 5, 14, the MS. has **ܕܡܢ**.

L. (8) Many foreign words do not form any emph. st. at all; thus the Greek ἰλλὶ ἀήρ, فِهْرِيْوَن پرايتَروپιον, دِياثَهْكِه; the Persian جَعَل "jackal", وَهْم "weasel" &c., as well as the Greek plurals § 89. Some Greek words often lose even their final α, e. g. مَوَّاء خَواصا, alongside of مَوَّاء (فَوَّاء); جَم بَهْمَا, alongside of جَامِلَا, جِفْلَا (جَفْلَا) &c.

§ 203. Several of the above examples already show that the *attributive Adjective* to a noun in the abs. st. stands also in the abs. st.; cf. farther **كُلُّهُمْ رَجُلٌ** *πᾶν πονηρὸν ῥῆμα* Matt. 5, 11; **رَجُلٌ حَقِيقٌ** “true men” Ex. 18, 21; **حِجْمٌ لِّعَمَلٍ** “to a foreign people” Ex. 21, 8; **رَجُلٌ غَنِيٌّ**, **رَجُلٌ فَقِيرٌ** “rich man, poor man” Aphr. 302, 20, 21 (303, 8, 9 in the same connection **رَجُلٌ غَنِيٌّ**, **رَجُلٌ فَقِيرٌ**); **فِسْقٌ** “wicked thoughts” Aphr. 296, 13; **حِجْمٌ نَقِصٌ** “with wise reflection” Spic. 48, 20; **كَيْفٌ شَرٌّ** “like an evil beast” Ephr. (Tamy) I, 369, 17 &c.

Yet there are also cases like **ܠܗܘܢ ܕܢܒܝܐ ܕܚܝܬܐ ܕܝܫܘܥ** “to these three true witnesses” Aphr. 461, 3 (where variant is **ܠܗܘܢ ܕܢܒܝܐ**), cf. Eus. Ch. Hist. 146, 1; **ܠܗܘܢ ܕܢܒܝܐ ܕܚܝܬܐ ܕܝܫܘܥ** “those (these) three righteous men” Aphr. 16, 19; 454, 3 (in both passages a variant **ܠܗܘܢ ܕܢܒܝܐ**); **ܠܗܘܢ ܕܢܒܝܐ ܕܚܝܬܐ ܕܝܫܘܥ** “these ten small books” Aphr. 200, 15, where the

(¹) These are all the undoubted examples which I have been able to collect. In Ephr. also the emph. st. with *אֵל* is far more frequent.

signification is determined; **وَحَلَا مَقَالٍ فِيهِ** “and to all modes of bodily death” Anc. Doc. 101, 3. Cf. farther Philox. 367, 6; Jos. Styl. 70, 10; John v. Tella (Kleyn) 28, 5. *Vice versâ*, with a word standing in the emph. st., but indefinite in meaning, and in form exchangeable with the abs. st., the attributive adjective occasionally assumes the abs. st., as in **عَجْ تَوَسَلْ أَسْبَنِي** *ἑπτα ἑτερα πνεύματα* Matt. 12, 45 (C. **وَسَب**; S. without **أَسْبَنِي**); **عَجْ لَوْهَلْ يَمَقْتَلِي حَجْهَوَقْ** “seven kine fat in their flesh” Gen. 41, 18 (otherwise in v. 2 and v. 19); and in very loose connection **وَأَي يَمَلْ تَتَجْدَلْ** *“ἡμέρας ἱκανάς”* Acts 9, 43; **لَا رَحْفِي** *“γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι”* Acts 17, 4; and oftener still in the singular: **لَا رَحْفِي** *“ἀργύρια ἱκανά”* Matt. 28, 12; **لَا رَحْفِي** “not a little gold” Jos. St. 37, 5; **لَا رَحْفِي** “not a short time” Aphr. 165, 13; Sim. 363 *inf.* Thus often **أَسْبَنِي** when standing before the noun: **لَا أَسْبَنِي فِيهِ** “another body” Ephr. Nis. p. 96 v. 54 &c. (§ 211 B); and even when standing after it **لَا أَسْبَنِي** “another god” Jac. Sar., Constantin v. 28. 632.—The peculiar substantives **لُحْ حَبِ** (§§ 83; 202 M) always indeed take their adjectives in the emph. st., *e. g.* **حَلُوبٌ حِينِي** “on the rigorous condition” Moes. II, 74, 3. An incongruity, no longer felt, exists in rare cases like **رَحْفِي مَفْلا مَفْلا** “a man that is a worker of miracles, a solver of difficulties [knots]” Land III, 213, 14 (the 2nd epithet is from the passage in Dan. 5, 12, unskilfully translated);—**فَحَدَقْ أَتَمَلْ حِينِي** *“all discerning people who know good from evil”* Bedjan, Mart. II, 572, 10. In these cases the undetermined genitives occasion the proper indeterminateness of the constr. st. In the immensely preponderating mass of cases, a substantive, furnished with an adjective, stands like the adjective itself in the emphatic state.

State of the
Predicative
Adjective.

§ 204. A. The Abs. St. however, in the *adjective* is the proper form of the *predicate*. Thus *e. g.* **حَسْبَلْ مَلْعَمَلْ حَقْسَم** “bread hidden is pleasant” Prov. 9, 17; **لَا مَعْنِي سَلْعَم** “his sin is not great” Aphr. 45, 8; **لَا مَعْنِي سَلْعَم** “love is high above dissension” Aphr. 256, 15; **مَتَلْ مَتَلْ سَلْعَم** “stolen waters are sweet” Prov. 9, 17; **سَلْعَم** *ὀφθαλμός σου πονηρός ἐστίν* Matt. 20, 15 (a question); **سَلْعَم** *ἐν σοι λείπει* Luke 18, 22; **سَلْعَم** “even the fire of nature in him is cold” Philox. 355, 1 &c. A favourite proceeding is the alteration

of an attributive adjective, standing in the emph. st., into a predicative one in the abs. st. and attached by the relative ؟ : cf. *e. g.* حَدِيدًا يَجِيءُ مَكَانَهُنَّ $\text{وَالطَّرِيقُ الَّتِي هِيَ ضَيِّقَةٌ}$ “by the strait gate and the way which is narrow” Aphr. 447, 2, where يَجِيءُ or كَانَهُنَّ might stand as well.

Very seldom indeed in good texts are there cases like أَسْبَحَ خَيْرٌ $\text{لِّأَعْمَالِكُمْ وَأَسْبَحَ خَيْرٌ}$ “for the reward of deeds is one thing (adj. in abs. st.) and the reward of words is another thing (adj. in the emph. st.)” in the Testament of Ephr., Ov. 141, 14. (1)

B. On the other hand the emph. st. sometimes stands along with the Personal Pronoun, both when the latter is the direct subject, and when it is merely the copula. This usage proceeds perhaps from a substantive conception of the adjectives, *e. g.* أَنْتُمْ شَرٌّ “[you] who are evil persons” Matt. 7, 11; 12, 34; كثيرٌ شَرٌّ πολλοί ἐσμεν Mark 5, 9; أَنْتُمْ شَرٌّ “while you are guilty (guilty persons)” Aphr. 144, 7; أَنْتُمْ شَرٌّ “we are honest men” Gen. 42, 11, 31; أَنْتُمْ شَرٌّ “you are wise persons” Aphr. 293, 16; أَنْتُمْ شَرٌّ “am I a great man?” Joseph 26, 14 [Ov. 282, 1]; أَنْتُمْ شَرٌّ “he also is a mortal” Ov. 67, 9; أَنْتُمْ شَرٌّ “the Egyptians are circumcised persons” Aphr. 210, 10; أَنْتُمْ شَرٌّ “that these things are true (or that this is the truth)” Spic. 18, 7; أَنْتُمْ شَرٌّ “invisible is the nature of the Godhead” Oy. 84, 18; أَنْتُمْ شَرٌّ أَنْتُمْ شَرٌّ “these parts are dumb and silent” Ov. 63, 12, and many other like instances. But the abs. st. would be permissible in all these cases, and it is the more usual form in such cases, *e. g.* أَنْتُمْ شَرٌّ “I am naked, thou art naked” Gen. 3, 10 and 11; أَنْتُمْ شَرٌّ “I am powerful” Aphr. 269, 12; أَنْتُمْ شَرٌّ “we, who are poor” Aphr. 119, 22; أَنْتُمْ شَرٌّ “there, with him (Death) are they naked” Aphr. 426, 1; أَنْتُمْ شَرٌّ “his weapons are weaker than ours” Aphr. 137, 21 &c. Cf. cases like أَنْتُمْ شَرٌّ أَنْتُمْ شَرٌّ أَنْتُمْ شَرٌّ “the sinner, even while he is alive, is a dead man (2) for God, but

(1) The reading is certain; even the Roman edition does not note any variants. There can hardly be any suggestion of metrical exigency in this case, for the deficient syllable might easily have been made up otherwise, *e. g.* by a ؟ .

(2) Thus pretty often أَنْتُمْ شَرٌّ and أَنْتُمْ شَرٌّ in the Predicate. Cf. C.

In like manner pure Participles are always in the abs. st.; v. § 269 *sqq.*

D. On the other hand the Predicative Adjective with **أَلْ** stands quite regularly in the emph. st.: **أَلْحَقَّ بِأَيْدِيهِمْ فَكُلَّ شَيْءٍ مُّغْنَىٰ عَنْهُمْ** "everything which is useful" Ov. 84, 17; **أَلَمْ يَكُنْ لَهُ الْكَلِمََةُ إِذْ قَالَ لَهَا آلَتَانِ** "had the word been redundant" Ov. 75, 23; **أَلَمْ يَكُنْ لَهُ الْكَلِمََةُ إِذْ قَالَ لَهَا آلَتَانِ** "I (m.) am despised and insignificant" Ov. 281, 26; **وَأَلَّا مُغْنَىٰ لَهُ عَنْهُ** "and, besides, it

(f.) "immortal" Aphr. 125, 10; **مَمِيَّتًا اِيَسِيَسَ مَحَبَّةً** "the leaders of the Romans are gentle" Jos. St. 89, 13.

E. With verbs like "to show one's self as", "to be found", "to be called" &c., the emph. st. of the Adjective occurs perhaps rather more frequently than the abs.: **اِسْرَبَ سَجِيًّا** "showed himself brave" Ov. 159, 9; **اِعْدِيْبٌ تَفْلًا** "was found victorious" *ibid.* line 10; **مَدْمِيْنٌ تَقِيْلٌ** "who are called wise men" Aphr. 506, 17 &c., but **εὐρέθη ἐν γαστρὶ ἔχουσα** Matt. 1, 18; **مَدْمِيْنٌ تَحَدًا** "are found devoid of all knowledge" Spic. 2, 18; **يَوْمٌ مَحْتَفٌ** "your words proved false" Joseph 38 *ult.* [Ov. 288, 7]. For **مَدْسَلٌ مَقِيْبٌ** "*φαίνονται ὁπαιοί*" Matt. 23, 27 P., Aphr. 307, 5 has **مَدٌ مَقِيْبٌ**; the reading is different in S.

F. The Predicative Adjective, however, stands of necessity in the emph. st. when it is quite definitely determined: **يَحْمَدُ دَقِيْلًا مَحَبَّةً** "Jacob is the persecuted, and Esau the persecutor" Aphr. 403, 14 (v. *ibid.* 403 *sqq.* for several other such sentences); **اَنَا اَمَامُ اَوَّلًا اَسْبَلًا** "I am the first, and I am the last" Is. 48, 12; **وَمَنْ مَحَبَّةً اَوَّلًا دَقِيْلًا مَحَبَّةً** "for he was certainly the most distinguished person in all the kingdom" Aphr. 55, 3; **اَلْاَوَّلُ اَسْبَلًا** "the last testament, which is the first" Aphr. 28, 9; **اَلَّذِي تَنْكُلُ اَوَّلًا** "who may be the guilty one, and who the innocent" Ov. 191, 9.

C. GENITIVE AND CONSTRUCT STATE.

§ 205. A. The Genitive relation is still frequently expressed in various forms of reference by the Construct State: **مَلِكُ بَابِلَ** "king of Babylon" Aphr. 468, 18 (along with **بَابِلُ** *ibid.* 471, 16 as well as 2 Kings 20, 12, and frequently); **تَبِلُ** "*belua dentis*" i. e. "rending animal" ["carnivorous animal", "wild beast"] frequently; **مَحَبَّةُ** "remembrance of his master" Ov. 185, 12; **مَحَبَّةُ مَحَبَّةُ تَقِيْلًا** "in the overflowing of the measure of debts" Aphr. 462, 3; **مَحَبَّةُ** "by reason of the uncleanness of the lust after his sister" (i. e. "his unclean lust after &c.") Aphr. 354, 6; **مَحَبَّةُ** "the sound of songs" Aphr. 229, 18; &c. In all these cases the emph. st. with **?** might likewise

C. Genitive and Construct State Genitive Connection by the Constr. St. and by **?**

be used. But this is not permissible in specially close combinations, like **حَبِيبُ خُلَا** “enemy”; **عَقْلًا حَزَلًا** “taking up the burden”, *i. e.* “zeal”; **حُكْمًا** “judgment”; **جَاهُ يَخْذَلُ** “refectory” (and in other combinations with **جَاهُ**); **جَاهُ مِنْهُ** “son of his nature” *i. e.* “of the same nature as he is”; **جَاهُ** **بَارًا** “a freeman” [“son of the free”] (and others with **جَاهُ**, **جَاهُ**, **حَيْثُ**, **حَيْثُ**) &c. The constr. st. also prevails in those combinations, in which the first half is an adjective, whose relation to the Genitive may be of various kinds: **فَاهُ** **بَاهُ** or **فَاهُ** **عَقْلًا** “taken or bereft of understanding” *i. e.* “without understanding” Aphr. 53, 13; Jul. 47, 10, and frequently; **عَقْلًا** **جَاهُ** “whose heart has been torn out”, *i. e.* “without understanding” Mart. I, 35 mid.; **حُلْمًا** **حُلْمًا** “clothed in splendour” Joseph 196, 6 [Ov. 296, 10]; **جَاهُ** **نَشْرًا** “whose life is accursed” Aphr. 110 *ult.*; **جَاهُ** **قَدَمًا** “of many forms” Ov. 168, 23; **جَاهُ** **بَاهُ** “πολύτιμον” Matt. 13, 46 [lit. “heavy or costly in price (pl.)”] &c. With affixed (reflexive) Personal pronoun, **فَاهُ** **فَاهُ** “he of murderous anger” Ephr. Nis. 1, 149 &c.; **فَاهُ** **فَاهُ** “from any that is close to them in blood” Aphr. 232, 15 (cf. § 224*). And thus even **عَلَا** **فَاهُ** “the completely pure man” (‘the man whose totality is pure’) Ephr. Nis. 31, 122, and **جَاهُ** **فَاهُ** “the completely troubled one” *ibid.* 123. Cases like **جَاهُ** **فَاهُ** “strong in body (pl.)” Spic. 5, 19 are rare; the emph. st. in that instance was occasioned by **فَاهُ** coming between,—a particle inserted here for the sake of emphasis (§ 221).

B. But otherwise the connection by **فَاهُ** predominates throughout. Particular examples are not required here. Both methods occur too in those cases in which the Genitive of an abstract noun denotes a quality or property, *e. g.* **فَاهُ** **فَاهُ** and **فَاهُ** **فَاهُ** “the spirit of holiness” *i. e.* “the Holy Spirit”; **فَاهُ** **فَاهُ** and **فَاهُ** **فَاهُ** “the holy city”; **جَاهُ** **فَاهُ** “in the deceitful world” Aphr. 462, 6; **جَاهُ** **فَاهُ** “bitter fruits” Aphr. 473, 11; **جَاهُ** **فَاهُ** “everlasting liberty” Ephr. III, 250 B; **جَاهُ** **فَاهُ** “the blessed vine” Aphr. 446, 3; **جَاهُ** **فَاهُ** and **جَاهُ** **فَاهُ** “counterfeit money” Aphr. 301 *ult.*, 285 *ult.*; **جَاهُ** **فَاهُ** “true love” Spic. 7, 1; **جَاهُ** **فَاهُ** “considerable store-chambers” Land III, 215, 13; and many like cases. So too in cases like **جَاهُ** **فَاهُ** “Mt. Sinai” Ephr.

II, 488 B, and elsewhere, alongside of **ܡܕܝܢܬܐ ܕܡܝܨܪ** Ephr. II, 433 F; **ܡܕܝܢܬܐ ܕܡܝܨܪ** “in the land of Egypt” Aphr. 313, 5, together with the more usual **ܡܕܝܢܬܐ ܕܡܝܨܪ** *ibid.* line 4, &c. (where even the relation of Apposition would be allowable). But the Construct State can never stand before the **ܐ** of the Genitive.⁽¹⁾

C. When the two parts are determined in *pure Genitive relation*, then the reference to the genitive is very commonly indicated by the appropriate possessive suffix, *e. g.* **ܒܢܐ ܕܐܠܗܐ** “the Son of God” frequently, as well as **ܒܢܐ ܕܐܠܗܐ**; **ܒܢܐ ܕܡܫܝܚܐ** τὸ ἄλλας τῆς γῆς Matt. 5, 13 P. C. Aphr. 457, 7 (S. **ܡܫܝܚܐ**); **ܐܠܗܐ ܕܡܫܝܚܐ** “the God of the Christians” Ov. 161, 13; **ܒܢܐ ܕܡܫܝܚܐ** “the children (adherents) of the Church” Ov. 221, 2 = **ܒܢܐ ܕܡܫܝܚܐ** *id.* 216, 16 and often; as well as innumerable other instances. But the following would hardly be admissible—**ܡܕܝܢܬܐ ܕܡܝܨܪ** “the land of Egypt” (Genitive of identity); **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the Holy Spirit” (Genitive of quality). **ܡܫܝܚܐ ܕܡܫܝܚܐ** could only mean “the fathers of Egypt” (the latter being thought of as their child); “the Egyptian fathers” is **ܡܫܝܚܐ ܕܡܫܝܚܐ** Jul. 56, 23. It is true there is no sharp line of demarcation here. Thus we have even **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the prisoners from the city” Jul. 58, 18.

D. Examples, in which several forms of Genitive connection are associated, are **ܒܢܐ ܕܐܠܗܐ** “the birth of the human nature of the Son of God” Jul. 155, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the time of the end of the administration of the sons of Shem” Aphr. 88, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the Kenites of the house of Moses’ father-in-law” Aphr. 254, 15; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “the northern half of the wall of the sanctuary in the Church of his town” Ov. 190, 13; **ܡܫܝܚܐ ܕܡܫܝܚܐ** “and through the rising of the light of understanding, and through the fruit-bearing of the olive tree, the enlightener” Aphr. 449, 11 &c.

(1) Any such instances in our editions rest on textual errors. **ܡܫܝܚܐ ܕܡܫܝܚܐ** Aphr. 323, 4 is only an apparent exception; it means “by the name—those of the house of Jacob” (§ 209 A): So **ܡܫܝܚܐ ܕܡܫܝܚܐ** “in the days of those of the house of Diocletian” Jul. 24, 9.

E. Two nouns may thus stand in different Genitive relationship to the same noun, cf. **قَمَدُؤَيْه** **قَمَدُؤَيْه** **قَمَدُؤَيْه** "Israel's boasting about the distinction of meats" Aphr. 313, 12; **حَكْ قَمَدُؤَيْه** "the transgression of the ordinance by Adam" Aphr. 419, 13; **حَنْبُؤَيْه** **حَنْبُؤَيْه** "for it was Abraham's daily custom" Aphr. 391, 8; **أَسْلُؤَيْه** **أَسْلُؤَيْه** "the Holy Spirit of your Father" Aphr. 415, 8; **إِسْلُؤَيْه** "his hand of the left" *i. e.* "his left hand", and thus frequently with **يَقْسِلُؤَيْه** and **يَقْسِلُؤَيْه** "right" and "left"; **يَقْسِلُؤَيْه** "thy book of life" Ps. 69, 28; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "our nature which is of dust" Aphr. 41, 17 &c. A different construction, and one of a Hebrew type, is found in **يَقْسِلُؤَيْه** "their visible body" Aphr. 179, 1.

Constr. St.
before Pre-
positions.

§ 206. Adjectives often stand in the Constr. St. before prepositions, especially when that which is governed by the prepositions is closely connected in thought with the adjectives. Thus **يَقْسِلُؤَيْه** ⁽¹⁾ **يَقْسِلُؤَيْه** "beautiful in appearance" Gen. 12, 11; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "the great physician, excelling in everything" Ov. 193, 21; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "*accipientes vultum*", *i. e.* "hypocrites", frequently; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "master of himself", "free" Spic. 19, 8; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "their divine nature concealed from all" Jul. 41, 10; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "like others, despised by their hearers" Ov. 179, 11; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "the time determined by the prophets" Mart. 1, 11, 2; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "who look keenly to 'give me'" Aphr. 286, 8; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "who has put on Christ" Ov. 397, 12; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** *kai* *λειτουργοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν* Matt. 23, 37; Luke 13, 34, and a great many other instances. A very large number, *e. g.* occur in Philox. 366. Notice farther **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "a word of potency like it" Ov. 21, 18; and so even **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "born without connection" Ov. 91, 21. This construction in the case of the substantive is limited to one or two constant combinations like **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "*acceptatio vultus*" *i. e.* "hypocrisy"; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** (or **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه**) "going forth into the wind (?) " "defence, excuse"; cf. **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "the laying upon the head" (Inf.) *i. e.* "punishment"; **يَقْسِلُؤَيْه** **يَقْسِلُؤَيْه** "thought".

(1) Var. **يَقْسِلُؤَيْه**.

§ 207. In rare cases Adjectives stand thus in the Constr. St. before adverbs also, which in fact resemble a combination of preposition and substantive: **مُتَيِّدٌ مَكَلِّمًا** “who die quickly” Mart. I, 79, 10; **عَدِيبٌ جَلًّا بِسِجَّةٍ** “that leap nimbly over its valleys” Mart. I, 47, 1; **مُتَيِّدٌ** “leading a miserable life” (*κακόβιοι*) Jul. 112, 13; **مُتَيِّدٌ** “persons well-experienced in all things” Jul. 162, 10; **مُتَيِّدٌ فِي جَسَدِهِ** “slain in the body . . . risen in the spirit” Sim. 305, 24. Such combinations are specially made use of to translate Greek words compounded with adverbs, *e. g.* **مُتَيِّدٌ** *συνπαθούντες* Ps. 91, 15 Hex.; and indeed the whole of this construction is modelled upon the Greek. Similarly occur the circumlocutions for “self”, like **فِي جَسَدِهِ** *φίλαυτοι* 2 Tim. 3, 2, Hark. Even Cyrillona ZDMG XXVII, 573 v. 267 has thus **مُتَيِّدٌ فِي جَسَدِهِ** “the serpent that has crushed himself”.

§ 208. A. The Construct State must stand *immediately* before the Genitive. Only short words like the postpositive particles **فِي**, **فِي**, **فِي** &c., as well as **فِي** and such like, may sometimes interrupt the succession: **فِي جَسَدِهِ** “*filii vero Balae*” Land III, 39, 16; **فِي جَسَدِهِ** “*deus enim coeli*” Jul. 54, 28; **فِي جَسَدِهِ** “now the cause of the abolishing” Ephr. II, 124 B; **فِي جَسَدِهِ** “the cause, to wit, of the pain” Ephr. II, 108 A; **فِي جَسَدِهِ** “and farther those who are vain of their litigiousness” Statuti della Scuola di Nisibi (Guidi) 15, 10; **فِي جَسَدِهِ** “that they are the sons of the righteous” Ephr. II, 384 D; **فِي جَسَدِهِ** “he was a mighty man of strength” Judges 11, 1 &c. More remarkable is **فِي جَسَدِهِ** “for a distance of two stadia from it” Jul. 229, 4.

Cf. farther § 327.

As a somewhat isolated instance stands **فِي جَسَدِهِ** “writers and readers of their names” Land III, 136, 14, where two words in the Constr. St. refer to one Genitive.

B. The separation of the Genitive from the governing word presents no difficulty, however, when **فِي** is employed. Not only may the latter have an attributive word with it, as in **فِي جَسَدِهِ** “the sweet allurements of sin” Ov. 159, 15 (which might also stand thus: **فِي جَسَدِهِ**).

Constr. St.
before
Adverbs.

Separation
of Genitive
from
Governing-
word.

(ܐܝܬܐ ܬܚܠܐ), but additional words are also allowed to intervene. Cf. ܐܬܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ “and he was, again, a companion of the mourning” Ov. 207, 21; ܝܠܐ ܕܚܝܬܐ ܚܝܬܐ ܚܝܬܐ ܚܝܬܐ “because after the image of God the lordly reason has been made” Moes. II, 94 v. 296; ܠܐܝܬܐ ܠܐܝܬܐ “accusations were brought against a man before Narsi Tamšābōr” Mart. I, 123; ܠܐܝܬܐ ܠܐܝܬܐ “he proclaimed before the whole Church the names of all those who . . .” Ov. 176, 2.—In stray cases the Genitive stands even before the governing-word; ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ “thus also of all our faith the foundation is that firm stone” Aphr. 6, 16; ܠܐܝܬܐ ܠܐܝܬܐ “supplies even for only one year” Sim. 346 mid.

Nouns with
ܐ, when
Governing-
noun is not
expressed.

§ 209. A. In these cases already the superior independence of ܐ, properly a Demonstrative-(Relative-)Pronoun (“that of”), is shown. This becomes still more conspicuous when no governing word is expressed; ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ ܠܐܝܬܐ *μετὰ τῶν Ἡρωδιανῶν* Matt. 22, 16 P. (ܐܝܬܐ ܠܐܝܬܐ C. S.); ܠܐܝܬܐ ܠܐܝܬܐ “those of the house of Jacob” frequently; ܠܐܝܬܐ ܠܐܝܬܐ “on the adherents of Marcion” Ov. 193, 17; ܠܐܝܬܐ ܠܐܝܬܐ “the season of the forty-days’ fast” Sim. 376, sq.; ܠܐܝܬܐ ܠܐܝܬܐ “from the district of the Mar’ashenes” Sim. 356, 1; ܠܐܝܬܐ ܠܐܝܬܐ “those rejoice who are of the fire and the spirit” Ephr. (Lamy) I, 57 Str. 7; ܠܐܝܬܐ ܠܐܝܬܐ “for it was a matter of terror and amazement” Sim. 355, 3; ܠܐܝܬܐ ܠܐܝܬܐ “is worthy of blame” Philox. 544, 9; ܠܐܝܬܐ ܠܐܝܬܐ “every one who is the Lord’s” Ov. 168, 19; ܠܐܝܬܐ ܠܐܝܬܐ “are called those of the right hand (= ‘the just’)” Spic. 12, 4; ܠܐܝܬܐ ܠܐܝܬܐ “those on the left” *ibid.* 12, 6; ܠܐܝܬܐ ܠܐܝܬܐ “was common” Ov. 167, 24; ܠܐܝܬܐ ܠܐܝܬܐ *ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι* Matt. 22, 21; ܠܐܝܬܐ ܠܐܝܬܐ “from that which belongs to the poor” Ov. 190, 16; ܠܐܝܬܐ ܠܐܝܬܐ “who has robbed the property of his companion” Aphr. 423, 19; ܠܐܝܬܐ ܠܐܝܬܐ “made of wood” Jac. Sar. in ZDMG XXIX, 109 v. 30; ܠܐܝܬܐ ܠܐܝܬܐ *πρόσκαυροι εἰσιν* Mark 4, 17; ܠܐܝܬܐ ܠܐܝܬܐ “their toil, which had become (the property) of others” Aphr. 506, 3, and frequently ܐ ܠܐܝܬܐ, and many like instances. To this place belongs also ܠܐܝܬܐ ܠܐܝܬܐ *καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα* Luke 20, 30 P. S. (where C. reads differently,

B. To this section may be joined certain adverbial applications of ׀, such as the following: **לְהַיּוֹמָא** “for the moment”, “for the nonce”, “now”; **בְּעֵתָא** “immediately” (both occurring frequently); **בְּשְׁנַיִם** *σήμερον* Matt. 6, 11 C.; **בְּאַרְבַּע** “twice”, or “a second time” Gen. 43, 10; Eccl. 6, 6; Matt. 26, 42; John 3, 4; Sim. 300, 2; 317 mid.; **בְּאַרְבַּע** “for the second time” Bedjan, Mart. II, 562, 6; 605, 17. Farther we have the favourite construction of **בְּעֵתָא** with ׀ “to be concerned for that which is of . . .” i. e. “to be concerned about”: **בְּעֵתָא לְהַיּוֹמָא** *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν* Luke 12, 22 C. (**בעל** S.); **בְּעֵתָא לְהַיּוֹמָא** “cared for the combat” Ephr. in Wright’s Cat. 689 a, 3; **בְּעֵתָא לְהַיּוֹמָא** *וְהֵם יִקְרְבוּ בְּעֵתָא* “and they must care for them as for their own members” Ov. 216, ult.; **בְּעֵתָא לְהַיּוֹמָא** “care for everything” Jos. St. 3, 11, and frequently thus, with ׀ (and **בְּ** § 225). Thus too **בְּ** is used sometimes: **בְּ** *כָל* **בְּ** *כָל* **בְּ** “every man is concerned for his house, but for his flock he cares nothing” Isaac I, 288 v. 267; cf. Ephr. in Zingerle’s Chrest. 278, 6 sq.; Philox. 361, 18; Bedjan, Mart. II, 428, 7. Thus also **בְּ** *φρονῶν ἡμέραν* Rom. 14, 6; **בְּ** *ἀγὼς ἀγὼς* **בְּ** *ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ* Matt. 16, 23. All these combinations with ׀ may, for the rest, have been suggested by Greek Genitive constructions.

Even the Constr. St. before the Emph. St. is not necessarily determined: **بن** **سنة** "*filius anni*" "a (person, animal or thing, which is) one-year old" (often); **بنات** **ملك** **اثنين** "two king's-daughters" Aphr. 408, 3, 4; **بن** **العالم** "a son of the world" i. e. "a layman" Sim. 286, 6;

“the wicked (sg.)”; **جَمَلًا** “the accursed (sg.)” &c., *e. g.* **أَمَلًا إِقْمَصَ** “the splendid Akakios” Ov. 162, 21; **مَيَلًا إِيْ هِنَ مَنَئِيْ** “but the excellent Sergius” Jos. Styl. 84, 6; **لَهْخُنْبِلًا مَنَئِيْم** “the Blessed Mary” Aphr. 180, 2; **أَمَلًا جَمَلًا مَنَئِيْمَفَهْ** “this accursed Tamšābör” Mart. I, 124, 2; **يُقْبَلًا تَهْجِيْفَهْ** “the godless Julian” Ov. 160, 14 &c.; also in accumulations of adjectives like **حَبِيْبًا هَ[د]حًا هَإِخْلًا جَهْجَهْهْ** “the holy, elect, and great Basil” Ephr. III, XLIII *ad inf.*, and many like instances. But here too it is always allowable to put the adjective after the substantive; and with some it is oftener done. The two positions appear even in the same phrase: **لَهْخُنْ مَنَئِيْمَفَهْ جَمَلًا** “the blessed Mār Simeon, the holy” Sim. 269 *supr.*

The attributive Adjective may be separated from its substantive: **إِنْ هَإِخْلًا هَإِخْلًا مَنَئِيْمَفَهْ** “*opus est enim pulchrum hoc*” Spic. 1, 20; **إِنْ هَإِخْلًا مَنَئِيْمَفَهْ هَإِخْلًا مَنَئِيْمَفَهْ** “for all things, great and small, lie in the hands of men” Spic. 9, 9 &c.

§ 212. *The Apposition* may be either before or after the principal word: **مَنَئِيْمَفَهْ إِيْمَلَهْ** “the emperor Anastasius” Jos. Styl. 28, 2; 42, 3; 90, 10; **إِيْمَلَهْ مَنَئِيْمَفَهْ** “Anastasius the emperor” *ibid.* 26, 7; **مَنَئِيْمَفَهْ مَنَئِيْمَفَهْ** “the believing emperor Anastasius” *ibid.* 8, 8; 16, 18. Upon the whole, additional forms indicating respect incline to precede the leading word (thus always **مَنَئِيْم** “my Lord, Master”); explanatory or descriptive forms come after it: yet this is not to be regarded as a fast rule. As one example of the prior and posterior order in one and the same phrase, take **مَيَلًا هَإِخْلًا مَنَئِيْمَفَهْ إِيْمَلَهْ** “the excellent, Christ-loving, Mār Timotheus the Bishop” Aphr. Pref. 12, and many such.

§ 213. *The Apposition* may be loose, and may become a mere substitution or parallelism. Examples like **هَإِخْلًا مَنَئِيْمَفَهْ هَإِخْلًا مَنَئِيْمَفَهْ** “and he satisfied distressed, hungering people with five loaves and two fishes—five thousand men” Aphr. 42, 17; **إِنْ هَإِخْلًا مَنَئِيْمَفَهْ إِيْمَلَهْ** “in the land of his enemies, in the land of Moab” (notice the repetition of the prep.) Aphr. 161, 12; **هَإِخْلًا مَنَئِيْمَفَهْ إِيْمَلَهْ** “for the Passover of the Jews is the fourteenth day of the month,—in fact its night and

Loose
Apposition.

§ 216. A mode of Apposition is formed also by cases like **ܡܠܐ ܐܘܠ** **ܚܕܐ ܕܡܢ ܡܢܬܐ** “and he first (as the first) entered” Ephr. (Lamy) I, 535, 15; **ܡܠܐ ܐܘܠ ܬܩܒ ܕܡܢܬܐ ܕܚܝܠܐ ܥܩܒܐ** “he was the first to show good will” Jos. St. 23, 17; **ܐܝܫܐܥ ܐܠܡܐ ܕܚܝܠܐ ܕܡܢ ܡܢܬܐ ܕܡܢ ܡܢܬܐ** “Isaac, when sixty years of age, begat Jacob” Aphr. 464, 10; **ܡܠܐ ܐܠܡܐ ܕܡܢ ܡܢܬܐ ܕܡܢ ܡܢܬܐ** “Haman had been left remaining as one who had escaped” Aphr. 52, 15; **ܡܠܐ ܡܢ ܡܢܬܐ ܕܡܢ ܡܢܬܐ** “and has been given as nutriment to believers” Aphr. 114, 2; **ܡܠܐ ܡܢ ܡܢܬܐ ܕܡܢ ܡܢܬܐ** “Jephthah, the persecuted, came forward as the head of his people” Aphr. 407, 14, and many others.

E. **ܡܠܐ**.E. **ܡܠܐ**.

§ 217. **ܡܠܐ (ܡܠܐ)** may be used in the Abs. St. as a substantive In Abs. and Emph. St. for “everything”, “everybody”. Thus, in particular, expressions like **ܡܠܐ ܡܠܐ** “the Redeemer of all” Ov. 208, 24; **ܡܠܐ ܡܠܐ** “παντοκράτωρ” frequently; **ܡܠܐ ܡܠܐ** “the Lord of all” Aphr. 22, 12; for the same we have **ܡܠܐ ܡܠܐ** Spic. 27, 24; **ܡܠܐ ܡܠܐ** Aphr. 63, 10; farther **ܡܠܐ ܡܠܐ** “put all things into his hands” Aphr. 123, 2 (from John 3, 35, where P. and C. have the more usual **ܡܠܐ ܡܠܐ**); **ܡܠܐ ܡܠܐ** “that thou mayest be all things to all men” Ov. 266, 15; **ܡܠܐ ܡܠܐ** “we would be everything” Spic. 20, 22; **ܡܠܐ ܡܠܐ ܡܠܐ** “while every one rejoices in his own house” Ephr. III, 651 A; **ܡܠܐ ܡܠܐ** “we demand of every man, that . . .” Jul. 15, 5 &c. On rare occasions it appears as an adverb “quite”, “thoroughly”: **ܡܠܐ ܡܠܐ ܡܠܐ** “and roared on continually” Sim. 393, 12; **ܡܠܐ ܡܠܐ ܡܠܐ** “whose eye was wholly lifted up to heaven” Ephr. II, 415 F.

In this way the Emph. St. **ܡܠܐ (ܡܠܐ)** is used for “the whole”, “the universe”: **ܡܠܐ ܡܠܐ ܡܠܐ** “does not everything (ܡܠܐ) go to one place?” Eccl. 6, 6 Ceriani; **ܡܠܐ ܡܠܐ** “worshipped by all” Ephr. III, 532 C; f. **ܡܠܐ ܡܠܐ** *ibid.* 530 F; **ܡܠܐ ܡܠܐ** “the Architect of the universe” Ephr. Nis. p. 97 v. 110; **ܡܠܐ ܡܠܐ** “everything depends on peace” Ephr. Nis. p. 4 v. 46 &c.

§ 218. Much oftener **ܡܠܐ** stands in the Constr. St. We saw it be- In Constr. St. and fore substantives both sg. and pl., § 202 D; cf. **ܡܠܐ ܡܠܐ** “for with Suff.

in every way" Jul. 69, 12 (§ 208 A). With undetermined words 𐤎 means "every", "all" ("all" pl.). It may even stand before determined substantives: 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 (𐤓𐤕𐤕𐤓) "all the days of thy (his) life" Jul. 14, 14, (Eccl. 8, 15).

In its favourite connection with the relative pronoun 𐤓 it means "every one, who", "all who", "all which": 𐤎 𐤓𐤕𐤕𐤓 "every one, who pleased . . ." Aphr. 328, 14; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 "all, who seek him" Aphr. 198, 10; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 "all that he had acquired" Ov. 165, 25 &c.

So also 𐤎 𐤓𐤕𐤕𐤓, 𐤎 𐤓𐤕𐤕𐤓 "every one who" [whoever], and similar combinations (§ 236 D). Farther, as adverbially used: 𐤎 𐤓𐤕𐤕𐤓 "quite near to" Cyrillona ZDMG XXVII, 578 v. 81 sq.; 𐤎 𐤓𐤕𐤕𐤓 "precisely as" Jul. 92, 7; 𐤎 𐤓𐤕𐤕𐤓 "just as much as"; 𐤎 𐤓𐤕𐤕𐤓 "as often as", and the like.

Very often a substantive has 𐤎 in apposition with it, and placed either before or after it, and furnished with a pronominal suffix of its own, referring to the substantive. *Sing.*: 𐤎 𐤓𐤕𐤕𐤓 "the whole town" Jer. 4, 29; 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 Mark 2, 13; 𐤎 𐤓𐤕𐤕𐤓 "the whole town" Ov. 207, 3, for which lin. 6 gives 𐤎 𐤓𐤕𐤕𐤓; 𐤎 𐤓𐤕𐤕𐤓 "my whole soul" Ov. 164, 21; 𐤎 𐤓𐤕𐤕𐤓 "the whole way" Joseph 192, 12; 214, 5 (in both passages Var. 𐤎 𐤓𐤕𐤕𐤓); 𐤎 𐤓𐤕𐤕𐤓 "they are above the whole law" Aphr. 30, 12.—*Plur.*: 𐤎 𐤓𐤕𐤕𐤓 𐤓𐤕𐤕𐤓 . . . 𐤎 𐤓𐤕𐤕𐤓 Mark 2, 28; 𐤎 𐤓𐤕𐤕𐤓 "every valley" Is. 40, 3; Luke 3, 5 (Eccl. 1, 3 𐤎 𐤓𐤕𐤕𐤓); 𐤎 𐤓𐤕𐤕𐤓 "all these things" Aphr. 9, 10; 𐤎 𐤓𐤕𐤕𐤓 "to all Clerics" Ov. 206, 11 &c. In other uses also the word has the pronominal suffixes attached: 𐤎 𐤓𐤕𐤕𐤓, 𐤎 𐤓𐤕𐤕𐤓, "we all", "you all"; 𐤎 𐤓𐤕𐤕𐤓 "in him wholly, in him everywhere" Ov. 165, 9; 𐤎 𐤓𐤕𐤕𐤓 𐤎 𐤓𐤕𐤕𐤓 "it remains entire with me" Aphr. 200, 1; 𐤎 𐤓𐤕𐤕𐤓 𐤎 𐤓𐤕𐤕𐤓 "a tree, which is all life" Ov. 399, 22; 𐤎 𐤓𐤕𐤕𐤓 "but they all answered" Sim. 321 mid., and many such. Also before relative-clauses 𐤎 𐤓𐤕𐤕𐤓 "omnia, quae dixit" Joseph 256 *paen.* [Ov. 328, 7]; 𐤎 𐤓𐤕𐤕𐤓 𐤎 𐤓𐤕𐤕𐤓 "in all things which are worthy of God" Ov. 173, 18 &c.

Notice, besides, the adverbial phrases: 𐤎 𐤓𐤕𐤕𐤓 "entirely", which appears often; 𐤎 𐤓𐤕𐤕𐤓 ("completely so") "very much so", "to that

extent", for which on stray occasions appear also **فَجِدْ**, **فَجِدْ**, **فَجِدْ**. So also **عَلَا** with relative-clause following: **عَلَا فَجِدْ** **فَجِدْ** **فَجِدْ** **فَجِدْ** **فَجِدْ** "in all that they did, they distinguished themselves by faith" Aphr. 20, 8; **فَجِدْ** **فَجِدْ** **فَجِدْ** **فَجِدْ** **فَجِدْ** "and speedily they carried out his wish in all that he commanded" Sim. 344, 22.

Cf. farther §§ 205 A; 347; 349; 358 B; 360 B.

F. **فَجِدْ**.

F. **فَجِدْ**.

§ 219. **فَجِدْ** "something" is very often employed as a substantive; also in distributive repetition **فَجِدْ فَجِدْ** "all sorts of things". Thus it may even stand in the Genitive: **فَجِدْ** **فَجِدْ** "everything"—frequently; **فَجِدْ** **فَجِدْ** "fear of any thing" Jul. 39, 9; **فَجِدْ فَجِدْ فَجِدْ** "in greed for all manner of things" Aphr. 289, 17; **فَجِدْ فَجِدْ فَجِدْ** "on any pretext whatever" Aphr. 292, 2; or it may be followed by a genitive with **فَجِدْ**: **فَجِدْ فَجِدْ** "something eatable" Ov. 221, 9. It has often an attributive adjective along with it: **فَجِدْ فَجِدْ** "something evil"; **فَجِدْ فَجِدْ** "something more" Spic. 2, 20. Sometimes the adjective has the ending *ā*, and it is a matter of uncertainty whether it is then the Abs. St. f. (according to § 201) or the Emph. St. m.: **فَجِدْ فَجِدْ** Ov. 210 ult. = 214, 21; **فَجِدْ فَجِدْ** "something great" Moes. II, 104, v. 428; 156 v. 1241. But the relative construction is more usual in that case **فَجِدْ فَجِدْ** &c.

Not seldom **فَجِدْ** stands in apposition to a substantive, and with the meaning "any one or thing whatever", or qualified by the negation "no, none": **فَجِدْ فَجِدْ** "in which lies no advantage" Aphr. 230, 6; **فَجِدْ فَجِدْ** "no pollution whatever approaches their mind" Aphr. 428, 4; **فَجِدْ فَجِدْ** "a little" often; **فَجِدْ فَجِدْ** "a certain enmity" Jos. St. 45, 5;—**فَجِدْ فَجِدْ** "that he demand a gift" Jos. St. 78, 10; **فَجِدْ فَجِدْ** "many a thing that was not written" Aphr. 343, 17; **فَجِدْ فَجِدْ** *τι σημειον ιδειν* Luke 23, 8; **فَجِدْ فَجِدْ** "a word" Matt. 27, 12 (there S. **فَجِدْ**); Luke 23, 9; **فَجِدْ فَجِدْ** "that they had a vision of some sort" Isaac II, 218 v. 318; **فَجِدْ فَجِدْ** "several men" Ephr. I, 549 F; **فَجِدْ فَجِدْ** "among some dead bodies which . . ." Ephr. I, 161 E &c.

مَہِم, meaning “something which”, and then directly “that which”—is very common in an attributive relative-clause (§ 236 C).

مَہِم also stands in negative sentences adverbially: مَہِم لَا اُقَسِمُ اِنْف. “did not injure them at all” Jos. St. 89, 13; مَہِم لَا اَلَمْ اُؤْزِرَ مَہِم “no man hurt him at all” Sim. 357 mid.; اَلَمْ مَہِم لَا جُرِئْتُ “no man whatever helped him” Sim. 312 *ad inf.*; اَلَمْ مَہِم هَتِفَ اَمَلًا اُخْشَا “he was not in the least in need of sacrifices” Aphr. 315, 9 and the like. So in the interrogative sentence اَلَمْ اُغَيِّرَ مَہِم مِمَّا مَقُتِلَ اَلَمْ “were the windows altered at all from thy measurements?” ZDMG XXV, 339 v. 361.

Cf. farther §§ 169, 236.

G. PRONOUNS.

PERSONAL PRONOUNS.

Separate
Personal
Pronouns.

§ 220. A. The separate Personal Pronouns are often still conjoined with the finite verb: سَيِّعَ عَصَجَ “we (with no special emphasis) have heard” Aphr. 354, 8; اِنْف. سَيِّعَ اِحْجَ مَہِم: مَہِم اِنْف. شَعَا “if we have done wickedly and have provoked thee, be thou merciful” Aphr. 491, 5; اِنْف. اِنْف. اِنْف. اِنْف. “if only you are willing” Ov. 117, 15; اِنْف. اِنْف. “and I am to show it to thee” Aphr. 7, 9; اِنْف. اِنْف. “let us not be unthankful towards [do wrong to] his mercy” Isaac I, 22 v. 462; اِنْف. اِنْف. “as he used to tell us” Ov. 162, 8; اِنْف. اِنْف. “they were asleep” Ov. 168, 8; اِنْف. اِنْف. “that because of Daniel they saw the light” Aphr. 67, 9, and many such instances. Necessarily of course the pronoun becomes specially conspicuous through adverbial adjuncts, as in اِنْف. اِنْف. “they alone remained” Sim. 269, 1, and thus, frequently, اِنْف. اِنْف. اِنْف. &c.

B. Un-emphatically even اِنْف. may be placed after the verb in place of اِنْف. اِنْف. اِنْف. “that they have stumbled against a stone” Ephr. I, 404 F; اِنْف. اِنْف. “whether haply they had dealt in subtlety” Ephr. I, 496 F; اِنْف. اِنْف. “that they should recognise” Ephr. I, 498 E; اِنْف. اِنْف. “and they flew” Ephr. in Zingerle’s Chrest. 279, 5; اِنْف. اِنْف. “they are coming” Jac. Sar. in Bedjan, Mart. V, 619, 3.

C. On the Personal Pronoun in a Nominal sentence (§ 309) as subject and copula, v. § 311 *sq.*

§ 221. An enclitic **وہ** often gives prominence only to the word, her noun or verb, which it follows: **وہ اللہُ ہے** "we adore God" Mart. I, 227 *paen.*; **وہ جیسا کہ** "for it (f.) resembles

§ 222. A favourite mode of accentuating a *determined* noun is by applying a Personal suffix. These suffixes are found applied as follows:—

- (2) Along with prepositions, the attachment being contrived thus:—

(b) Through repetition of the prep., e. g. **حَدَّثَ عَلَى حِجَابٍ** “upon that stone” Aphr. 6 *ult.*, or by placing the prep. which has the suffix after the other, **وَعَلَى يَسُوعَ إِلهِهِ وَنَجَّاهُ مَحْمُودٌ** “and of Jesus [*or* Joshua] it is farther thus written” Aphr. 112, 9. Thus are construed **عَلَى، جَمْعًا، دُونَ** (also to mark the Object; v. § 287 *sqq.*). Repetition is used also in cases like **دُونَ دُونَ تَعْلِيمٍ مُتَعَدِّينَ هُوَ هُوَ فِي يَوْمِهِ**

“Moses was a leader to *them*, and Jesus was Guide and Redeemer to *us*” Aphr. 223, 25. We have even **ܐܝܬܐ ܠܗ ܕܢܪܐ ܕܗܘܐ ܕܡܢ ܕܡܢ ܕܡܢ** “there appeared to him, the blessed one, a vision amidst the flock” Sim. 270, 7 (where there is no special emphasis at all; the London manuscript has merely **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ**); **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ ܕܡܢ** “which God in his own person did” Ov. 164, 2 &c.

(3) With an Object-reference by means of Object-suffixes to the verb (§§ 288 sq.; 293).

**Reflexive
Pronouns.**

§ 223. Personal Pronouns must also be employed to express the reflexive meaning, when the Verbal form does not already serve for that purpose. In cases like **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ ܕܡܢ** “he led them to himself” Ov. 193, 14; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ ܕܡܢ** “they call up their sins to mind” Aphr. 223, 19, the simple Personal Pronoun is sufficient. In the case of a reflex Object the Subject-pronoun is often placed alongside of the prep. ܐܠܝܬܐ with the suffix of that pronoun attached thereto: **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “and he introduced himself” Anc. Doc. 90, 18; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “she wronged herself” Ephr. III, 2 C (and so, frequently **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ**); **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “baptise thyself” Ephr. (Lamy) I, 126, 10; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “I have let myself be caught by his hands” Ephr. III, 382 A. Compare farther **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “he hides in himself” Ephr. III, 100. In the last case the clearer phraseology **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** would probably have been used in prose. In fact, **ܐܝܬܐ** “soul” and,—though more rarely—**ܐܝܬܐ** “person” are very often employed with personal suffixes to express the reflexive relation with accuracy, *e. g.* **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “to myself”; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “in himself” &c.; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** *βάλε σαυτὸν κάτω* Matt. 4, 6; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “they separated (refl.)” Ov. 194, 10; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “is divided against itself” Luke 11, 17 P. (C. is different); **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “they procured for themselves a priesthood” Ov. 194, 11;—**ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “spoke to himself” Ov. 281, 23. Thus also **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** and **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “themselves” stand in parallel clauses in Ov. 207, 25 sq.; but such plurals are rare. Cf. too **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “my own blood” Joseph 26, 9 [Ov. 281, 23], and even **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “*sibi met ipsi*” Aphr. 455, 2. Even **ܐܝܬܐ** “essence” is similarly employed, **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “she suffices for herself” Ephr. I, 428 E; **ܐܝܬܐ ܠܗ ܕܡܢ ܕܡܢ** “self-

'contradiction" Ov. 60, 15; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "who guides and rules herself" Ephr. II, 451 B; **ܐܢܗܝ ܕܡܢ ܕܡܢ** parallel with **ܐܢܗܝ ܕܡܢ** and **ܐܢܗܝ ܕܡܢ** Qv. 59, 4; **ܐܢܗܝ ܕܡܢ ܕܡܢ** "is at variance with himself" (Ov. 45, 6 &c. **ܐܢܗܝ** and **ܐܢܗܝ** stand also in apposition with the Subject, e. g. **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "he himself", "they themselves"; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "they themselves" Jul. 30, 3 **ܐܢܗܝ** is sometimes much the same as "quite", "at all", "altogether": **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *μη ὁμόσαι ὅλως* Matt. 3, 34 C. S. (P. **ܐܢܗܝ**): **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ἐν ἀμαρτίαις σὺ ἐγεννή- θης ὅλως* John 9, 34 S. (P. **ܐܢܗܝ**); **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "Fate has no existence at all" Spic. 9, 9; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "who do not at all approach women" Spic. 8, 1. Cf. farther **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "what sort of house had they at all?" Aphr. 352, 16.

Pleonastic
with
Pronominal
Suffixes.

§ 224. The preposition **ܐܢܗܝ** with reflexive personal pronoun often stands alongside of a verb, without essentially modifying its meaning (*Dativus ethicus*); **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "he went away" Acts 12, 19; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ἀνάστημι* Acts 10, 26; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "she ran" Ov. 161, 15, and thus very frequently with verbs of motion; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "they are dead" Matt. 2, 20; Ov. 170, 8; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *μαίνη* Acts 12, 15; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ἐμ- ποσῶσιν μου γέγους* John 1, 15 and 30; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "there were many Gods" Aphr. 121, 1, and thus frequently with **ܐܢܗܝ** and **ܐܢܗܝ**; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "servitude was foretold for his seed" Aphr. 27, 10, and thus in Aphr. often directly used with passive verbs &c.

Reflexive
Pronominal
Suffix
with the
Genitive.

§ 224*. The mode of placing a reflex Possessive-Suffix in Genitive connections is peculiar, as in the frequently occurring **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "St. Simon Stylites" ("St. Simon of his pillar"), for which also often stands **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** ("of the pillar"). So **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "the hot July" Ephr. III, 593 F; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "the renowned", pl. **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Ov. 160, 4, 9; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ὁ δὲ δαιμονιζόμενος* Mark 5, 15, 16, 18; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "she that had the issue of blood" Ephr. III, 554 E; **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "the shaggy barbarians" John Eph. 117, 13 (cf. 398, 16) and many similar instances (cf. § 205 A).

§ 225. A. The Separate Possessive-Pronouns with **ܐܢܗܝ** stand both **ܐܢܗܝ** as substantives and adjectives. **ܐܢܗܝ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "let us give to time

the (said) Pērōz" Jos. St. 11, 9; **ܡܢ ܩܕܡ ܕܝܠܐ ܕܥܡܪܐ** "before the court of the (fore-mentioned) Temple" Sim. 271 mid.; **ܕܝܠܐ ܕܥܡܪܐ ܕܝܠܐ** "in the hands of this man" Ov. 160, 14 &c. For the most part a special emphasis, or at least a reference to something already mentioned, lies in this prolix construction. Compare farther **ܕܝܠܐ ܕܥܡܪܐ ܕܝܠܐ** "the good is man's own" Spic. 6, 11.

B. Farther **ܕܝܠܐ** also occurs frequently after prepositions with the suffix, to add emphasis to the latter: **ܕܝܠܐ ܕܥܡܪܐ** *ἐμοί* Matt. 25, 40 in Aphr. 381, 2 (in P. merely **ܕܝܠܐ ܕܥܡܪܐ**); **ܕܝܠܐ ܕܥܡܪܐ** "from me" Jos. St. 3, 14; **ܕܝܠܐ ܕܥܡܪܐ** "at his house" Ov. 208, 19; **ܕܝܠܐ ܕܥܡܪܐ** "to him" often; **ܕܝܠܐ ܕܥܡܪܐ** "without us" Aphr. 172, 7 &c. We have even **ܕܝܠܐ ܕܥܡܪܐ** "to us he gave" Aphr. 181, 5. Farther it occurs with substantives: **ܕܝܠܐ ܕܥܡܪܐ** "under the (fore-mentioned) altar" Sim. 272, 9; **ܕܝܠܐ ܕܥܡܪܐ** "with the saint" Sim. 274, 13; **ܕܝܠܐ ܕܥܡܪܐ** "before this Mopet" Mart. I, 181 *inf.*, &c.

Just as **ܕܝܠܐ** is construed with **ܕܝܠܐ** (§ 209 B), so is it also with **ܕܝܠܐ**: **ܕܝܠܐ ܕܥܡܪܐ** or **ܕܝܠܐ ܕܥܡܪܐ** *μεριμνήσει τὰ ἐαυτοῦ* Matt. 6, 34; **ܕܝܠܐ ܕܥܡܪܐ** *ἐπιμελήσεται αὐτοῦ* Luke 10, 35; . . . **ܕܝܠܐ ܕܥܡܪܐ** "he was concerned for those, who . . ." Sim. 333 mid.; **ܕܝܠܐ ܕܥܡܪܐ** "thou didst care for me" Jos. St. 3, 10 &c.

DEMONSTRATIVE PRONOUNS.

§ 226. All the Demonstratives are used both as Substantives and as Adjectives. In the latter case they stand sometimes before, sometimes after, the substantive: **ܕܝܠܐ ܕܥܡܪܐ** or **ܕܝܠܐ ܕܥܡܪܐ** "this king"; **ܕܝܠܐ ܕܥܡܪܐ** and **ܕܝܠܐ ܕܥܡܪܐ** "that country"; **ܕܝܠܐ ܕܥܡܪܐ** "this counsel of ours" Aphr. 293, 2; **ܕܝܠܐ ܕܥܡܪܐ** "these our words" Aphr. 299, 2 &c. The majority of the ancient authors (like Aphr.) usually put the demonstrative first; others, however, prefer to place it after the substantive; but there is no consistent practice.⁽¹⁾

(1) With the Edessan Joshua St. the method of putting the demonstrative second preponderates; with Rabbûlâ's biographer, on the contrary,—also an Edessan of a date not much earlier,—the prior position prevails.

St. 14, 1, like **أَسْرَى** **أَسْرَى** **أَسْرَى** “the prisoners” Moes. II, 69, 26 &c.; whereas **أَمْرُ** **أَمْرُ** **أَمْرُ** Ov. 314, 17 is “this affair of the cup”. It is apparent that **أَمْرُ**, **أَمْرُ**, **أَمْرُ**, **أَمْرُ** and **أَمْرُ** are gradually approximating to the meaning of the definite article, for which in fact they are directly used by certain translators from the Greek.

§ 229. In rhetorical antithesis “this—that” (= “the one”—“the other”) we find **أَمْرُ**—**أَمْرُ** Ov. 119 *ult.*; Jul. 223, 24 *sq.*; Moes. II, 100 v. 371; **أَمْرُ** **أَمْرُ** **أَمْرُ** *ibid.* v. 383, like **أَمْرُ** **أَمْرُ** Ov. 119, 14; **أَمْرُ** **أَمْرُ** Moes. II, 84 v. 117; **أَمْرُ** **أَمْرُ** **أَمْرُ** Aphr. 450, 16 &c. “This”—
“That”.

§ 230. “The very same” is expressed by repetition of the Personal Pronoun with **أَمْرُ** interposed, which here has still the meaning “as”: **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “one and the same nature is there” Ov. 80, 4; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “she is the same” Moes. II, 90 v. 237; Ov. 67, 7; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “they are the same” Mart. I, 11, 9; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “God, who is (always) the same” Moes. II, 106, v. 482; **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “to this very companion of his” Sim. 370, 4 (*Cod. Lond.* **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ**); **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “in that very chariot” Sim. 301, 11 (*Cod. Lond.* merely **أَمْرُ** **أَمْرُ**); **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “belonging to the same” frequently, &c. With additional emphasis we have **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “it is exactly the same people” Ephr. (Lamy) I, 467, 11. “The very
same”.

INTERROGATIVE PRONOUNS.

§ 231. **أَمْرُ** **أَمْرُ** (= **أَمْرُ** **أَمْرُ**) “who?”; **أَمْرُ**, **أَمْرُ**, **أَمْرُ** “what?” have a substantive character. Yet sometimes we have **أَمْرُ** &c. placed beside a substantive, and signifying “what sort of?”: **أَمْرُ** **أَمْرُ** = **أَمْرُ** **أَمْرُ** “what sort of advantage?”, “what profit?” Eccl. 1, 3; **أَمْرُ** **أَمْرُ** “what kind of penalty?” Aphr. 261, 6; **أَمْرُ** **أَمْرُ** “what sort of good now?” Aphr. 468, 16; **أَمْرُ** **أَمْرُ** **أَمْرُ** “what kind of distinctions exist?” Assemani I, 449 (Isaac Ninivita) &c. Such a use of **أَمْرُ** is quite exceptional, as in **أَمْرُ** **أَمْرُ** **أَمْرُ** **أَمْرُ** “to what rich man would it be easy?” Jac. Sar. in Zingerle’s Chrest. 374. Interro-
gative
Pronoun.
Substan-
tive- and
Adjective-
use.

§ 232. A. The simple **أَمْرُ** is considerably circumscribed in use, “What?” through the forms which have *n*. It stands (1) in short questions like **أَمْرُ** **أَمْرُ**, **أَمْرُ** **أَمْرُ**, **أَمْرُ** **أَمْرُ** &c. “how stands it with him, with thee?” &c.

Mart. I, 182, 6; **إِنَّمَا هَؤُلَاءِ** “which writers?” Sim. 368 mid.; **إِنَّمَا هَؤُلَاءِ** “for, what mouth?” *ibid.*;—**إِنَّمَا هَؤُلَاءِ** “of what commandments then?” Aphr. 318, 11 &c. The separation of the interrogative from the substantive is more marked in **هَلْ أَنْتَ مِنْ هَؤُلَاءِ** “and from what convent art thou?” Land II, 141 *paen.*; **هَلْ أَنْتَ مِنْ هَؤُلَاءِ** “of what seed art thou?” Apost. Apocr. 198, 1; **إِنَّمَا هَؤُلَاءِ** *οἱ τοῦ πνεύματος ἐστε ὑμεῖς* Luke 9, 55; **إِنَّمَا هَؤُلَاءِ** “what cause produced the laws?” Ephr. II, 453 E.

B. All the Interrogative Pronouns may be employed as Correlatives also (§ 236 A).

THE RELATIVE PRONOUN.

§ 235. The general Relative **الَّذِي** betokens of itself the attributive relative-clause: **الَّذِي** “the king, who” (“whom” &c., according to the internal construction of the relative-clause, v. § 341 *sqq.*),—and so also **الَّذِي** “he, who” or “one, who”; **الَّذِي** “*est, qui*”, “*sunt, qui*” often; **الَّذِي** “for He who is almighty is one only” Spic. 9, 22; **الَّذِي** “he who has exerted himself, is glad” Aphr. 114, 15; **الَّذِي** “and those who so wish” Aphr. 496, 12; **الَّذِي** “him, who honours her” Aphr. 497, 3; **الَّذِي** “to do what is good” Spic. 5, 1;—**الَّذِي** “what his ears have not heard, he sees” Aphr. 281, 5; **الَّذِي** “from that which is evil” Aphr. 497, 2; **الَّذِي** “*super ea (talía), quae praestant*” Ov. 179, 6 &c. In particular this shorthand mode of expression is a favourite one with Aphraates.

The Relative Pronoun.
By itself.

§ 236. A. Very often, however, in cases where there is no substantive antecedent, a Correlative takes its place. Thus with demonstratives, **الَّذِي**, **الَّذِي**, **الَّذِي**, **الَّذِي**, **الَّذِي**; with interrogatives **الَّذِي**, **الَّذِي**, **الَّذِي**, **الَّذِي**; and **الَّذِي** “that which”. So for instance **الَّذِي** and **الَّذِي** “he who” interchange without any difference in meaning: Spic. 5, 1, 2, and frequently. But indeed these words are often heaped together before **الَّذِي**. Thus for example, **الَّذِي** “he who”; “one who” Aphr. 138, 2; Spic. 3, 6, 11 &c., for which in Spic. 4, 7, appears even **الَّذِي** “he who” = “one who” (universal statement)—**الَّذِي** “he who” (de-

With Correlative.

finite) Spic. 12, 19; (general) Spic. 2, 2 &c. Plur. ? **أُولَئِكَ** “those who” Aphr. 132, 15; 136, 19, 22 &c.; Ov. 78, 5 (*ea, quae* f.); rarely ? **أُولَئِكَ** “those who” Ov. 200, 14. Apart from gender and number no decided difference in the use of these expressions of the Relative is visible, seeing that different forms are frequently found in juxtaposition, with like meaning. For the expression **أُولَئِكَ** cited above, one might also say **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**, **أُولَئِكَ**; similarly with the Pl.—Thus too ? **أُولَئِكَ** *e. g.* Ephr. in Zingerle’s Chrest. 327 v. 177 (var. ? **أُولَئِكَ**).

B. The Demonstratives and **أُولَئِكَ**, followed by ?, also appear often alongside of substantives, *e. g.* **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “by means of his knowledge, which is unerring” Jos. St. 6, 9; ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “the chiefs and leaders, who” Spic. 12, 2; ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “to all the male children, who” Spic. 16, 23; ? **أُولَئِكَ** **أُولَئِكَ** “the convents, which” Sim. 277 *ad inf.*; ? **أُولَئِكَ** **أُولَئِكَ** “the good, which” Spic. 4, 5; **أُولَئِكَ** **أُولَئِكَ** ? **أُولَئِكَ** “the chastisements, which” Jos. St. 2, 6; ? **أُولَئِكَ** **أُولَئِكَ** “the stars, which” Spic. 14, 14 &c. Cf. farther ? **أُولَئِكَ** **أُولَئِكَ** “from another one, who” Spic. 19, 9. The Correlative is conveniently introduced when the substantive is more distant from the relative, as, for instance in ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “especially for the poor, afflicted ones, he showed great zeal,—those who” Ov. 203, 25; ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “the writings . . . which” Jos. St. 1, 1 &c.

C. For the pure Neuter there comes in very often ? **أُولَئِكَ** “something which”, “that which”, *e. g.* **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “something which would be foreign to God” Ov. 176, 5. Instead of this, there appears also ? **أُولَئِكَ** **أُولَئِكَ** *e. g.* 1 Cor. 15, 37 (Aphr. 155, 8); Spic. 10 *ult.*; thus too ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** Ov. 121, 20. **أُولَئِكَ** and **أُولَئِكَ** may also come before ? **أُولَئِكَ** : **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “hear this, which I write to thee” Aphr. 79, 14; — ? **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “has pleasure in that, which” Spic. 1, 7; **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “haec, quae scripsi tibi” Aphr. 200, 12; **أُولَئِكَ** **أُولَئِكَ** **أُولَئِكَ** “ea, quae decent” Aphr. 116, 11.

D. The variety of expression becomes still greater here from the possibility of adding, in many cases, a **أُولَئِكَ**. (Cf. *e. g.* ? **أُولَئِكَ** **أُولَئِكَ** “every one,

“who” Ov. 164, 11; **مَنْ لَا يُجِبْ** “all those, who” Aphr. 133, 17; **مَنْ جَمِيعِ**
قَبْلَ كُلِّ شَيْءٍ “omnia vero, quae prosunt” Ov. 78, 5 &c.

H. NUMERALS.

§ 237. The numeral stands, by way of apposition, either before or after that which is numbered. Thus the variants in Aphr. 467, 1 **مَنْ جَمِيعِ** and **مَنْ جَمِيعِ** “18 kings” are equally correct grammatically; and thus **مَنْ جَمِيعِ** Jul. 220, 23; 223, 4; 244, 24; **مَنْ جَمِيعِ** Jul. 247, 2, 22; 248, 3; and **مَنْ جَمِيعِ** Jul. 222, 5; 223, 6 are interchangeable expressions for “100 years”. Placing the numeral first is the more usual practice. The numbered object takes either the Abs. or the Emph. State, as these examples also indicate. For farther instances v. § 202 D. Except with **مَنْ**, the noun is always in the plural. Notice however **مَنْ جَمِيعِ** Aphr. 56, 21; 57, 1; **مَنْ جَمِيعِ** Sim. 272 *ult.*, “twenty-one days”, where **مَنْ** calls forth the sing.; but of course the plural is retained when the numbered object comes first: **مَنْ جَمِيعِ** Aphr. 466, 17.

The pl. of **إِلَاقِ** sometimes governs a Genitive with **؟** **إِلَاقِ** “six thousands of years” = “6000 years” Aphr. 36, 20, and frequently thus with **قَبْلَ**; **إِلَاقِ** “2000 men” Edessan Chron. ed. Hallier 146, 6 (Doc. of 201). In the same fashion **مَنْ جَمِيعِ** “20 myriads of Christians” Jul. 83, 8.

Between the numeral and the numbered object a short word may intervene: thus frequently in the O. T. and elsewhere the word **وَهُوَ**, in the phrase “*filius n erat annorum*”, e. g. **مَنْ جَمِيعِ** “he was a hundred years old” Aphr. 235, 18; farther **مَنْ جَمِيعِ** “twenty years have I been in thy house” Gen. 31, 41; **مَنْ جَمِيعِ** “it is 400 shekels” Gen. 23, 15; **مَنْ جَمِيعِ** “for they were one people” Aphr. 207, 22 &c. A particle comes into the midst of the statement of number itself in **مَنْ جَمِيعِ** “it is 395 years” (or lit. “three hundred there are and ninety and five years”) Aphr. 399 *ult.* Rarely is the numbered object left to be understood, as in **مَنْ جَمِيعِ** “at the completion of his nine” = “when he was nine years old” Jesussabran (Chabot) 509 *ult.*

Determi-
nation of
that which
is num-
bered.

§ 238. The simple numbers may always be used even in “determination”, *e. g.* **لَايَ حَكْمَتَيَّ** “his two cloaks” Aphr. 404, 21; **لَايَ لَحْظَتَيَّ** “to his three disciples” Aphr. 460 *ult.* &c. Cf. the examples in §§ 202 D; 203. But the forms set forth in § 149, for numbers up to 10 inclusive may appear also in this use, *e. g.* **لَايَ لُحُوفَيَّ** “these three views (opinions)” Spic. 9, 14; **لَايَ لُحُوفَيَّ** “these three things” Aphr. 319, 15 (by the side of which, line 13 **لَايَ لُحُوفَيَّ** “for in these three things”); **لَايَ لُحُوفَيَّ** “the two worlds” Aphr. 493, 2; **لَايَ لُحُوفَيَّ** “the five kings” Josh. 10, 22; **لَايَ لُحُوفَيَّ** “smote the five (women)” Mart. I, 126, mid.

Cardinal
numbers
used for
Ordinal
numbers.

§ 239. The *Cardinal numbers* in the genitive are often employed for the *Ordinal numbers*: **لَايَ لُحُوفَيَّ** = **لَايَ لُحُوفَيَّ** “the second day” &c. Thus for **لَايَ لُحُوفَيَّ** “in the eighth generation” Aphr. 474, 21 the var. is **لَايَ لُحُوفَيَّ**. In numbers above 10 the genitive association either quite preponderates (according to § 153), or alone is in use, *e. g.* **لَايَ لُحُوفَيَّ** “to the year (of) 421” Aphr. 475, 2 &c. The repetition of the numbered object at the end of the clause, as in **لَايَ لُحُوفَيَّ** “up to the six-hundredth year” Aphr. 476, 2 &c. is a Hebraism.

Distributive
Expression.

§ 240. A. *Doubling* the word to convey the idea of *distribution* (or *Distributive Repetition*) is a favourite practice in the case of numerals, *e. g.* **لَايَ لُحُوفَيَّ** “by sevens” or “every seven” (f.); **لَايَ لُحُوفَيَّ** “by seventies”.

Grouping.

B. By means of the preposition **لَايَ** “between”, *numbers* are sometimes taken together as a group: **لَايَ لُحُوفَيَّ** “seven women together shall take hold of one man” Ephr. II, 26 A; **لَايَ لُحُوفَيَّ** “while four persons together carried him” Mark 2, 3; **لَايَ لُحُوفَيَّ** “for two of them together” Jos. St. 85, 10.

Approxi-
mate num-
bers.

C. *Approximate numbers* are indicated by two numbers following each other without being otherwise connected: **لَايَ لُحُوفَيَّ** “two or three eunuchs” 2 Kings 9, 32; **لَايَ لُحُوفَيَّ** “thirty or forty of them” Land II, 48, 13.

§ 241. The Cardinal numbers in the feminine, even without an accompanying **ṭā**, denote the numeral adverbs of time: **ṭā** “once”; **ṭā** “twice”. Thus **ṭā ṭā** “once or twice” Mart. I, 135, 9, and often; although **ṭā ṭā ṭā** “for the first, second, and third time” appears. So too **ṭā ṭā** “again and again” Land II, 356, 7. “For the *n*th time” may be signified also by means of **ṭā** (§ 209 B): **ṭā** Aphr. 19, 16: 31, 15. The *time within which* something regularly recurs, is expressed by means of **ṭā**: **ṭā** “once in the four years” Jos. St. 26, 8; **ṭā** “once in the seven days”, or “every seven days” Spic. 19, 19; cf. **ṭā** *σπανίως* (literally, “one in ten thousand [times]”) Lagarde Anal. 145, 14; **ṭā** *ἐκ διαλειμμάτων* (“once in a long time”, “at long intervals”) Sachau, Ined. 90 *ult.*; **ṭā** “sometimes” Joh. van Tella (Kleyn) 23, 16 (var. **ṭā** merely): 61, 2, and frequently.⁽¹⁾ Instead of this (*i. e.* **ṭā** to express recurrence) we have **ṭā** similarly used in **ṭā** “once a-year” Ephr. I, 223 E.

Multiplicity is expressed by means of **ṭā** set before the number concerned, with or without **ṭā**: **ṭā** “double” Ex. 22, 3, (6 **ṭā**); **ṭā** *ἐκατονταπλασίονα* Matt. 19, 29; Mark 10, 30; Luke 8, 8; **ṭā** “tenfold” Jul. 115 *ult.*; **ṭā** *μυριοπλασίως ἡλίου* Sir. 23, 19; **ṭā** *τριπλασίως* Sir. 43, 4; **ṭā** “twice as much as that which” Ex. 16, 5 &c. Thus, often **ṭā** “how much more”.

Rem. In Ephr. II, 227 C, **ṭā** stands for “for the 2nd time”.

Manifoldness may also be expressly denoted by means of **ṭā** (“doubling”): **ṭā** “was ten times greater” Sim. 373 mid. Cf. *ibid.* 301 mid.; 325 mid.

§ 242. The method most in favour, at least in the older writings, of expressing the *reciprocal relation* is by means of a doubled **ṭā** “One another” *μισήσουσιν ἀλλήλους* Matt. 24, 10; cf. Matt. 25, 32; Mark 1, 27 &c.;

(¹) For the more ancient period however, the expression is hardly ever found, except in translations from the Greek. Generally speaking we are obliged for obvious reasons to have recourse to translations, oftener than is desirable, in dealing with these numerical expressions.

ܬܒ ܫܬܐ ܬܒ “one behind the other” Aphr. 507 ult. and frequently:
 ܬܒ ܬܒ ܬܒ ܬܒ ܬܒ “they are opposed to one another” Spic. 12, 3;
 ܬܒ ܬܒ ܬܒ ܬܒ ܬܒ “through mutual intermixture” Spic. 4, 23; ܬܒ ܬܒ
 ܬܒ ܬܒ ܬܒ “and let not one calumniate the other” Sim. 396 mid. &c.
 Cf. §§ 319; 351. Or else the words are run together into the single word
 ܬܒ ܬܒ ܬܒ, as if the foregoing expressions might be read ܬܒ ܬܒ ܬܒ, ܬܒ ܬܒ ܬܒ
 &c. Thus we find ܬܒ ܬܒ ܬܒ Luke 4, 36 P., where S. has ܬܒ ܬܒ ܬܒ
 like Luke 2, 15 P., and thus too ܬܒ ܬܒ often with prepositions; farther com-
 pare ܬܒ ܬܒ ܬܒ “they reside in the neighbourhood of one
 another” or “they are neighbours” Moes. II, 84 v. 115; ܬܒ ܬܒ ܬܒ
 “if there is honour, it is ours, and if there is
 disgrace, it again is, on both sides” Ov. 151, 17 &c. Notice ܬܒ ܬܒ ܬܒ
 “and their strokes differ from one another” Sim. 296
 mid., and ܬܒ ܬܒ ܬܒ “their odours are different from
 each other” Sim. 382, 8; ܬܒ ܬܒ ܬܒ “as on a common footing”
 Philox. 154, 7, where the genitive relation is expressly denoted.

Rem. The somewhat childlike method too of denoting the second
 member, even when both are impersonal, by ܬܒ ܬܒ, f. ܬܒ ܬܒ, “fellow, mate
 (m. and f.)” has been greatly in use in Syriac even from ancient times,
 e. g. ܬܒ ܬܒ ܬܒ “one step is higher than the other” Aphr.
 434, 17; ܬܒ ܬܒ ܬܒ “from one place to the other” John 5, 13
 C. S.; Iand II, 349, 2 &c.—Or the word itself is repeated: ܬܒ ܬܒ
 ܬܒ “one reward is higher than another” Aphr. 434, 17 &c.

J. ADVERBIAL EXPRESSION.

Substan-
 tives as
 Adverbs.

§ 243. Some few Nouns of Place serve, just as they stand, for adverbs
 of place. Thus in particular ܬܒ with Genitive following—“in the house
 of, in the place of” (completely to be distinguished from the like-sound-
 ing word which means “between” § 251), e. g. ܬܒ ܬܒ ܬܒ *ἐπὶ τὸ τελώνιον*
 “at the receipt of custom” (E. v.) Matt. 9, 9; ܬܒ ܬܒ P. S. or ܬܒ ܬܒ
 C. *ἐν τοῖς τοῦ πατρὸς μου* Luke 2, 49; ܬܒ ܬܒ *ἐν Βηθλεέμ* Matt. 2, 1
 C. S. (P. ܬܒ); 2, 16 C. S. (P. otherwise); ܬܒ ܬܒ ܬܒ “in the
 sanctuary of the noble martyrs” Ov. 163, 25; ܬܒ ܬܒ “in the country

Much more frequently there occurs an analogous use of Nouns of Time: *جِي جِيه* *ὑπὸ τὸν ὄρθρον* Acts 5, 21; *جِي جِيه* “at midnight” Jos. St. 28, 19; *فَلْهَم* “every day” often; *مِدْحَج* “at sunset” Matt. 8, 16 C.; Mark 1, 32 S.; Ov. 168, 1; *مِدْحَت زَهْمَل* “at the beginning of the fast” Sim. 282 mid. (*Cod. Lond.* otherwise; cf. *حَقْد* 2 Kings 11, 5, 9); *فَلْهَم* “many times” Ov. 167, 24 and frequently (and similar cases); *إِنْفَعْمَل فَهْمَل* “during the day time always” Ov. 183, 8; *جِي جِيه* “by night and by day” (§ 146) Sim. 372 *inf.* and often; “throughout both night and day” Ephr. I, 14 C; III, 253 C and frequently; *جِي جِيه* “throughout both night and day” Sim. 275, 3 (not in the *Lond. Cod.*); *فَلْهَم* “for a definite time” Ov. 167, 15; *فَلْهَم* “for a long time” Ephr. II, 127 A; III, 423 B; *فَلْهَم* “a very long time” Spic. 22, 5; *فَلْهَم* “for long years” Sim. 390, 8 (*Lond. Cod.* different); *فَلْهَم* “but after he had been at this work for one or two years” Sim. 279 mid. (wanting in *Lond. Cod.*); *فَلْهَم* “during the whole fast” Sim. 282 mid., and many like instances. Compare besides *فَلْهَم* “for forty days” Ov. 186, 1; *فَلْهَم* *βραχύ τι* “for a short time” Acts 5, 34.

So too with other expressions of Measure of various kinds: **نُفِجَ** “they rejoiced the whole way” Joseph 192, 11, cf. 214, 5 [Ov. 294, 6; 305, 16]; **لَهْزَا مَسِيلًا زَيْلًا جَالًا** “the stone runs a long distance” Moes. II, 88 v. 197; **بُزْتِفَا ضَرْ مَعِي لَمَّ وَهَكْمَلَا إِنْجِلَا قَتَجَحْ** “which was four miles distant from the enclosure of the blessed one” Sim. 391 inf. (*Cod. Lond.* **أَمْ لِحْلَا**) and similar cases. So too **كُهْمَلَا** “in large quantity”, “very”, “very much”, e. g. **كُهْمَلَا مَمْعِدْ جَر** “hurts thee much” Ov. 87, 21; **كُهْمَلَا شَلْتُمْت** “who are very sinful” Ov. 102, 22 &c. In the very same way are used the adjectives **مَعِي** “much”, “very”; **مِجَلَا** “little”; **حَبْن** “little”, “less” (e. g. **عَتَمْتِ لِحْلَحْصَا حَبْن**

حَرْبَ "thirteen years less forty days" John Eph. 320, 21; حَرْبَ "with very little exception", "nearly" often); يَدًا "more" &c. An expression of measure is also implied in يَمُجِدُ "he went out for a night's watch", i. e. "he kept a vigil" v. Ov. 167, 25; Wright Cat. 664 b, 18 and frequently.

In fact even the *Object*, when it is not formally indicated, might be brought under this category (i. e. of adverbial expressions), e. g. in سَعَى جَارًا "he dug a well", and, in like manner, cases like يَمُجِدُ دُمُلَ "he went into the wind (?)", i. e. "he sought to excuse himself". Farther, to this section belongs the construction of words like غَمْلُ "worth", شُدَّ "guilty", and several others, used with a Noun: غَمْلًا (read thus) يَمُجِدُ "which is worth an obolus" Spic. 15, 23; شُدَّ يَمُجِدُ "deserving of death" frequently; سَلًا لِحَدَا حَيٍّ شَقِيًّا "for, one good thing I am lacking in" Jesussabran (Chabot) 568, 5 &c.

Adjectives
as Adverbs
of Quality.

§ 244. Adverbs of Quality of the following kind occur, but they are not numerous: حَبْلًا "they went naked" Job 24, 10; يَمُجِدُ يَمُجِدُ "they leave thee (f.) naked" Ezek. 16, 39; ... يَمُجِدُ ... حَبْلًا "he shall lead away the captives ... young and old ... naked and barefooted" Is. 20, 4 &c. In cases like سَبَّ قَبَّ مَعِي "but one had been born paralytic" Sim. 291, 11; يَمُجِدُ يَمُجِدُ "and he came up glorious out of the midst of the water" Ov. 360, 7 = Jac. Sar., Constantin v. 656 there is an actual adjective, for in the pl. it would be يَمُجِدُ &c.; v. § 216. But usually there is a special clause, with حَيٍّ "while", for such indications of condition; thus *Lond. Cod.* has in that passage مَعِي مَعِي.

Adverbs
belonging
to an Ad-
jective or
another
Adverb.

§ 245. An adverb belonging specially to an adjective or another adverb may stand either before or after it: قَبَّ قَبَّ ὁρος ὑψηλὸν λίαν Matt. 4, 8; قَبَّ قَبَّ "very strong" Sim. 269 mid. (*Cod. Lond.* without قَبَّ); قَبَّ قَبَّ "which was much polished" Sim. 271, 8; يَمُجِدُ يَمُجِدُ "more bright" = "brighter" Ov. 150, 18, for which there is a variant (Roman edition) يَمُجِدُ يَمُجِدُ.

K. PREPOSITIONS.

§ 246. The relation of Prepositions to what is governed by them is, in Syriac, as in Semitic speech generally, that of the Constr. St. to the Genitive. In both cases the governed word must immediately follow the governing; although in both cases short words may, by way of exception, come between (§ 208 A). Thus **ܫܝܚ ܦܝ ܡܦܪܩܬ** “but instead of Koshi” Ephr. Nis. p. 71 v. 65; **ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “for without the First-born” Ephr. II, 411 E; **ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “on the palms of my hands, as the saying goes” Ephr. II, 267 B; **ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “for in the interval between” Ephr. II, 3 B; farther **ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “because of the captivity of Adam, O Lord” Ephr. III, 383 E; **ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “after my affliction, O Lord” Ephr. Nis. p. 18 v. 72 (cf. § 327). Such a separation however is impossible with **ܕ** and **ܠ**.— Compare besides, on the Construction of Prepositions, § 222, 1 *a* and *b*.

Separation
of the Pre-
position
from its
Regimen.

§ 247. In what follows we mean to say something about the use of the most important of the Prepositions, viz—**ܠ**, **ܕ**, **ܫܝܚ**, **ܦܝ**, as well as about **ܫܝܚ** &c. “between”.

ܠ, the Preposition of *direction towards*, employed in manifold fashion both with reference to space, and as marking the Dative, serves also to designate the Object (§ 287 *sqq.*). Cases like **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “and Adam became a living soul” (Gen. 2, 7 are to be regarded as Hebraisms.⁽¹⁾ But we have relevant examples in **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “who has bought a pea [bright Indian seed] for a (instead of a) pearl” Isaac II, 12, 135, and **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “if one buys a slave as a good slave” Land I, 40, 5. As **ܠ** repeatedly indicates *the end*, so does it in certain cases indicate *the cause*: **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “is dying of hunger” Jer. 38, 9; **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “thou art dying of thirst” Aphr. 74, 12; **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “thou art dying because of thy cold, or of cold &c.” *ibid.* line 17; **ܠܝܢ ܕܡܝܬܐ ܫܝܚ ܦܝ ܕܠܝܢ ܕܡܝܬܐ** “thou art in distress through thy cold” *ibid.* line 15.—With considerable frequency **ܠ** serves to denote *time*:

(¹) Notice how the Pesh. employs circumlocutions to express “to anoint (him) king [ܠܡܠܟ]” and the like.

§ 248. ا is the proper preposition to indicate locality and time, and farther, to express instrumentality, for which often the clearer بِ، "by means of", "through",—appears. Thus also it indicates the medium of exchange, the price, and farther it signifies absolute equivalence of value: مَدْرُوحَتِهِ ... بِدِينَارٍ πρὰθῆναι πολλοῦ Matt. 26, 9; بِحَبْلِا ... تَيْتٌ وَجَمْعُهُلَا حِمْلًاوَهُنَا لَّا "were sold for a denarius" Jos. St. 33, 18; بِقُدْسِا "my life in Christ I do not give up to thee for their death (e.:—in order to prevent their death)" Mart. I, 23 mid.

د, like ن, is employed in intellectual references of most varied character, and it is associated with verbs of many kinds. A peculiar use, and, what is more, a very rare one in Syriac, is met with in ܡܢܬܐ ܕܡܢܬܐ “and denominated them (*or* designated them) rich persons” Aphr. 382, 7; ܡܢܬܐ ܕܡܢܬܐ “they were called wild goats” Isaac II, 326 v. 1513.

Notice farther: **وَمِنْ ثَمَرَاتِهَا كُلُّ شَيْءٍ رَافِعٍ إِلَى اللَّهِ** "and all the things which happen to them, (made up of)—riches and poverty, and diseases and sound health, and bodily injuries (are . . .)" Spic. 9, 5.

§ 249. A. **من** is “from”, “out of”, in the most diverse uses, both as regards space and otherwise. In certain connections it loses altogether its meaning as denoting the starting point of a movement in space or time: thus, **من يمينه** “on his right hand”; **من فوقه** *πρὸς τῇ κεφαλῇ* “at his head” John 20, 12; **من بعد** “after”; and in a great many combinations with adverbs and prepositions.—The starting point of the direction is denoted by **من** when associated with **الى**, like **من جهة النيل الى جهة الشرق** “from the other side of the Euphrates and to the East”, *i. e.* “eastward from the Euphrates” Spic. 15, 25; **من آدم الى الان** “from Adam and up till

now", *i. e.* "from Adam onward" Aphr. 496, 5; ܐܢܬܐ ܕܥܕܐܡ "on the other side of him", "beyond him" Ephr. III, 136 B, and frequently: ܐܢܬܐ ܕܗܝܝܠ "on this side of him" *ibid.*; ܥܕܐܡ ܕܥܕܐܡ "besides him" Jac. Sar. in Moes. I, 31 v. 296.

B. Another application of these two prepositions in combination is the favourite one of ܥܕܐܡ ܕܥܕܐܡ "by himself", "alone"; ܕܥܕܐܡ ܕܥܕܐܡ *κατὰ μόνας* 1 Macc. 12, 36; ܕܥܕܐܡ ܕܥܕܐܡ ܕܥܕܐܡ ܕܥܕܐܡ "that these men eat with me,—the Egyptians by themselves, and the Hebrews by themselves" Joseph 203, 12 [Ov. 300, 6]; ܐܢܬܐ ܕܥܕܐܡ "I was alone" Land III, 73, 1.

Rem. From the Jewish idiom is borrowed the favourite phrase in Ephr. ܕܥܕܐܡ ܕܥܕܐܡ "in and by itself".

C. The partitive use of ܥܕܐܡ is pretty extensive, cf. ܥܕܐܡ ܕܥܕܐܡ "there is no one of the good who stands therein" Aphr. 451, 2; ܕܥܕܐܡ ܕܥܕܐܡ "while some of his disciples stood beside him" Sim. 381 mid.; ܥܕܐܡ ܕܥܕܐܡ "a portion of thy spirit is in us" Aphr. 488, 11;—ܐܢܬܐ ܕܥܕܐܡ ܕܥܕܐܡ "*scribam (aliqua) ex his, quae facta sunt*" Jos. St. 80, 1; ܕܥܕܐܡ ܕܥܕܐܡ "the Father did not procreate one part of him, and Mary another" Assemani I, 310 *b inf.* (Jac. Sar.); ܐܢܬܐ ܕܥܕܐܡ ܕܥܕܐܡ "if thou mingle any iniquity in it" (f.) Ephr. III, 678 A; ܐܢܬܐ ܕܥܕܐܡ ܕܥܕܐܡ "he became (an adherent) of the religion of the Nazarenes" Qardagh (Feige) 58, 2 (= Abbeloos 68, 11); ܕܥܕܐܡ ܕܥܕܐܡ ܕܥܕܐܡ ܕܥܕܐܡ "and these Canons we have followed,—some of us by constraint of necessity, some of us of free will" Statuti della Scuola di Nisibi (Guidi) 10 *ult. &c.* So, frequently ܕܥܕܐܡ—ܕܥܕܐܡ "some—some". ܕ and ܥܕܐܡ may be put before such a double ܥܕܐܡ with suffix: ܕܥܕܐܡ ܕܥܕܐܡ "and some of the saints they killed with the sword, and others they consigned to burning by fire" Moes. II, 72, 14; ܕܥܕܐܡ—ܕܥܕܐܡ "some of us—others" Clemens 56, 25; ܕܥܕܐܡ ܕܥܕܐܡ "with one part of them we are satisfied, with another, not" Spic. 10, 19, 20. To this use of ܥܕܐܡ belongs, not merely ܕܥܕܐܡ ܕܥܕܐܡ "struck him on (a part of) the liver, or (somewhere) in the liver" John Eph. 81, 18, but probably expressions

18, 13; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “moreover she pleased him more by fasting than *by* perfume” Ephr. III, 668 A; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “it (the ark) was honoured with him more highly than *with* all Israel” Aphr. 329, 5 &c. But in such cases a relative period usually occurs with a more precise form of expression, like **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ** “more than me” Matt. 10, 37; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “man has more power in the case of these commandments than in anything else” Spic. 5, 16 &c.⁽¹⁾ !

§ 250. Of the manifold uses also of the preposition **ܕܐܠܗܐ** “upon” we only bring forward a few. It means in the intellectual sense “resting upon”. Thus, often **ܐܠܗܐ ܕܥܡܐ** “upon hope of”, *i. e.* “in the hope of”; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in reliance upon thy benignity” Aphr. 492, 10; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “in this confidence” John Eph. 359, 3. Similarly **ܐܠܗܐ ܕܥܡܐ** “why?”; **ܐܠܗܐ ܕܥܡܐ** “therefore” &c. Farther it denotes often the being that has been affected by anything pleasant or unpleasant: **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** *ὅτι πανταχοῦ ἀντιλέγεται* Acts 28, * 22; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “was acceptable to his master” [Ov. 287, 23] Joseph 38, 1; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “were beloved by their husbands” Isaac I, 244 v. 414; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “is burdensome to you” Ov. 173, 27; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “beloved by” often;—**ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “dreadful to the universe” Moes. II, 98 v. 336, and in like usage,—frequently; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who was odious to him” Ov. 161, 20; similarly **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who were considered by men as righteous” Isaac II, 192 v. 633.—**ܐܠܗܐ** denotes the subject of speech or thinking &c.—“about” (= Latin “*de*”); **ܐܠܗܐ** is often similarly used. It occurs in data of measurement, in cases like **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “at a place, 2 miles from the prophet” Land II, 345, 9; **ܐܠܗܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who found him-

(¹) **ܐܠܗܐ**, in imitation of the Greek *ἢ*, sometimes takes the place of this phrase of comparison, **ܐܠܗܐ**. Thus Matt. 11, 22 P. C. S.; 11, 24 P. C. S.; Mark 6, 11 P.; 10, 25 P. S.; Luke 10, 12 P. (C. S. ; **ܐܠܗܐ**); 10, 14 P. (C. S. ; **ܐܠܗܐ**); 15, 7 P. S. (C. and Aphr. 142, 9 **ܐܠܗܐ** without **ܐܠܗܐ**); 18, 25 P. C. S. So with a complete sentence **ܐܠܗܐ** instead of **ܐܠܗܐ** is found in Luke 16, 17 P. S.; 17, 2 S. (P. C. ; **ܐܠܗܐ**). Thus too in rare cases even in ancient original writings, *e. g.* Ov. 175, 22. Servile versions accordingly use this **ܐܠܗܐ** = *ἢ* even for the simple comparative **ܐܠܗܐ**, *e. g.* John 5, 1 Hark.; Is. 13, 12 Hex.

self three miles distant from the monastery” Sim. 359, 10; **لَمَّا مِيزَ** “the mountain was two miles distant from their town” Sim. 354 *inf.* (where **ح** might even have been wanting, § 243) &c.—**ح** **سَافَ رَجَ** “once” Bedjan, Mart. II, 609, 3; **ح** **أَحْتَبَ** “many times” Jos. St. 50, 6.—**ح** **حَبَسَ** **أَلَا** **بَاسْطَرُون** Matt. 26, 4; **ح** **حَبَسَ** **أَلَا** **بَاسْطَرُون** John 6, 9; **ح** **حَبَسَ** **أَلَا** **بَاسْطَرُون** “he had grace in himself” Sim. 334, 4 &c.; **ح** **حَبَسَ** **أَلَا** **بَاسْطَرُون** John 8, 48, 52 S. (P. **ح**);—**ح** **حَبَسَ** **أَلَا** **بَاسْطَرُون** “upon whom (as a burden) they were quartered” Jos. St. 87, 16.—**ح** scarcely ever indicates the mere direction “to”, but often on the other hand the hostile sense “against”. (On **ح** “within” v. § 360.)

§ 251. The construction of the words **ح**, **ح**, **ح** has considerable variety. They may have a simple noun following, as in **ح** **أَلَا** “between the houses” Ov. 212, 9; **ح** **أَلَا** “between the wings” Moes. II, 146 v. 1081; **ح** **أَلَا** **أَلَا** “among them” often; **ح** **أَلَا** “in his thought” Aphr. 338, 2; **ح** **أَلَا** “amongst the Powers” Spic. 12, 10 &c. But when various members are concerned, these may be connected by a **و** merely, as in the Testament of Ephr. **ح** **أَلَا** **أَلَا** **أَلَا** “between the Father, the Son, and the Spirit” (where Overbeck’s text 147 *ult.* has **ح** **أَلَا**); and thus frequently in the O. T., but no doubt a Hebraism. The usual practice is to mark the second member by **و**, with or without **و**. Moreover in this method there are several modifications, in which it is to be noticed that the most usual of the three forms of the prep. viz **ح**, cannot take a suffix directly but only through the interposition of **و**. (1) **ح** **أَلَا** **أَلَا** “between the Romans and the Persians” Jos. St. 9, 4; **ح** **أَلَا** **أَلَا** “between life and death” *ἡμιθανής* Luke 10, 30 C. S.; **ح** **أَلَا** **أَلَا** “between the man and the woman” Matt. 19, 10; **ح** **أَلَا** **أَلَا** “between me and thee” Zingerle’s Chrest. 411 v. 46 (Jac. Sar.); **ح** **أَلَا** **أَلَا** “between him and the tree” Aphr. 448, 6 &c.—**ح** **أَلَا** **أَلَا** “between him and his father” Ov. 400, 19; **ح** **أَلَا** **أَلَا** (Var. **أَلَا**) “between thee, thy mother, and thy brother” Joseph 225 *ult.* (= Ov. 311, 21) &c. (2) **ح** **أَلَا** **أَلَا** “between the higher and the lower” Moes. II, 122, v. 724; **ح** **أَلَا** **أَلَا** “between sleeping and waking” Zingerle’s

Chrest. 396 v. 7; **جيب إني وحلي** "between Mars and Saturn" Spic. 17, 17; **جيب هجر** "between me and thee" 1 Kings 15, 19, and frequently; **جيبه وبه** "by himself alone" Ov. 122, 26; **جيبه وبه** "between them and the ark" Ephr. I, 294 F.—**جيبه وبه** "between him and the Romans" Sim. 327 mid.; **جيبه وبه** "between him and them" Ephr. I, 101 F &c. A modification of this method is met with in **جيبه وبه** "between thee and him" ZDMG XXV, 339 v. 348 (with "also" for "and"). (3) More rarely with **جيبه**: **جيبه وبه** "between Rehoboam and Jeroboam" 1 Kings 14, 30; **جيبه وبه** "between the water above the firmament and the water under it" Aphr. 282, 13. (4) With repetition of **جيبه**: **جيبه وبه** "between Abia . . . and Jeroboam" 1 Kings 15, 6, and frequently in the O. T. (Hebraism).—Several other variations are not quite settled.

With regard to *meaning*, notice **جيبه وبه** *κατ' ἰδίαν* "they with him apart" Matt. 17, 19 C. S.;⁽¹⁾ **جيبه وبه** *ἐν αὐτῷ* John 11, 38; so Ov. 122 v. 26 quoted above; **جيبه وبه** "by himself" Mart. I, 243 mid.;—farther, **جيبه وبه** *جيبه وبه* "twenty five, however, between men and women" Mart. I, 137 *inf.*; **جيبه وبه** "for which of us two is a magician?" Bedjan, Mart. II, 612, 14. For the comprising or grouping sense, when used with numerals, v. § 240 B.

Prepositional
Phrases
treated like
Substan-
tives.

§ 252. **جيبه وبه** "that which is between the eyes" [*τὰ μέτωπα*], **جيبه وبه** *Μεσσοποταμία* &c. are treated altogether like substantives, *e. g.* **جيبه وبه** *جيبه وبه* "on his brow" Sim. 282 *inf.*; **جيبه وبه** *جيبه وبه* "on his neck" Bedjan, Mart. II, 229, 10 &c.—The expression **جيبه وبه** in Ov. 185, 3 is of the very same character, and means "something sufficient under his head", or "something large enough for being under his head", *i. e.* "as a support for his head".

⁽¹⁾ In Matt. 18, 15, even the Greek text has the Aramaic idiom *μεταξὺ σοῦ καὶ αὐτοῦ*; Syr. **جيبه وبه**.

A. PERSON AND GENDER.

Subject of
the 3rd
Pers. not
expressed.

Impersonal Expression "It".

possible, and is not burdensome to you" Ov. 173, 26; **אִם יָלַל** "as it comes", "any way" frequently; **אִם הָיָה בְּיָדָא** "if it had been possible" Ov. 201, 1; **לֹא חָשַׁב לָא גְּזַלָּא** "for it does not suit Saul" Aphr. 342, 4; **הָיָה לוֹ קַדְמָתָא** "it was possible for him", "he could" (literally "there was room in his hands"), *e. g.* **וְלֹא חָשַׁבְתִּימָהּ קַדְמָתָא** "and they could not fight" Ov. 89 *ult.*, and even **וְהָיָה לוֹ קַדְמָתָא** "whatever he can provide" Lev. 14, 30; **וְהָיָה לוֹ קַדְמָתָא** "whatever he could" Jos. St. 23, 16, Note 2; and also with the phrase enclosed, **מָה אֶעֱשֶׂה קַדְמָתָא** "what can I do?" Kalilag and Damnag, 52, 16, and many like cases. Along with **קַדְמָתָא** "it comes as far as his hands", ["it is within his reach"] "he can do it" Ov. 217, 15 &c., the masc. is found in **קַדְמָתָא** Spic. 5, 13. The masculine occurs also in passive forms of expression like **הָיָה לוֹ קַדְמָתָא** "it has been forgiven him" Aphr. 40, 8; **וְהָיָה לוֹ קַדְמָתָא** "as it seemed good to that being" Spic. 12, 19; **וְהָיָה לוֹ קַדְמָתָא** *δοθήσεται ὑμῖν* Matt. 7, 7; **וְהָיָה לוֹ קַדְמָתָא** *μετῆσεται ὑμῖν* Matt. 7, 2. Cf. farther **כֵּן הָיָה** "how it is" Aphr. 31, 6; **כֵּן הָיָה** "thus is it" Aphr. 154, 8; **וְהָיָה לוֹ קַדְמָתָא** "and it is not of foreign sort" Ephr. III, XXXIII mid.

The gender fluctuates also in those Verbal expressions in which a complete sentence with **וְ** "that" takes the place of the Subject: **וְהָיָה** "it happens, that" Aphr. 505, 15, and **וְהָיָה** Ov. 63, 21; **וְהָיָה** Aphr. 68, 12, and frequently; **וְהָיָה** and **וְהָיָה** "it stands written, that" frequently; **וְהָיָה לוֹ קַדְמָתָא** "it did not seem to him, that" Jos. St. 57, 16, but **וְהָיָה לוֹ קַדְמָתָא** "it thus appeared (good) to us, that" Aphr. 304, 14; **וְהָיָה לוֹ קַדְמָתָא** "that thou mightest not think, that" Jos. St. 34, 18; **וְהָיָה לוֹ קַדְמָתָא** "it is well known, that" Ov. 63, 12, but **וְהָיָה לוֹ קַדְמָתָא** *ibid.* 73, 1 and 4; **וְהָיָה לוֹ קַדְמָתָא** and **וְהָיָה לוֹ קַדְמָתָא** "it is said, that"; **וְהָיָה לוֹ קַדְמָתָא** "it is impossible, that" Luke 17, 1; **וְהָיָה לוֹ קַדְמָתָא** "that it may be to thee certain, that" Aphr. 168, 7; and thus frequently **וְהָיָה לוֹ קַדְמָתָא**; **וְהָיָה לוֹ קַדְמָתָא**; **וְהָיָה לוֹ קַדְמָתָא** "although it be thought, that" Jos. St. 8, 2. It is always masculine, however, in **וְהָיָה לוֹ קַדְמָתָא**, **וְהָיָה לוֹ קַדְמָתָא** "it is fitting, that".

The masculine prevails in the case of the Inf. with **וְ**, *e. g.* **וְהָיָה לוֹ קַדְמָתָא** "and it is not enjoined thee to tire thyself out" Aphr. 230, 5; except in established phrases, as in **וְהָיָה לוֹ קַדְמָתָא** (*v. supra*).—

Thus too the fem. is retained in verbs like ܐܠܗܝܬ ܕܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “I am vexed, that . . .” or “I am vexed to . . .”; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “I desire” ܐ “that”, ܕ “to” (cf. ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “this I desire,—to go to Jerusalem” Ov. 164, 23).

D. In such cases pure Adjectives also are treated like Participles: ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “he is not convinced, that” Aphr. 498, 6, but ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ *ibid.*, *ult.*, and frequently; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “it is well to learn” Aphr. 446 *paen.*; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ . . . ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “his commands . . . to tell,—is too much” (“his injunctions . . . are too numerous to mention”) Ov. 178, 16; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ . . . ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “to speak of the prudence . . . would be too much” Ov. 190, 24. But the masc. preponderates in such cases.

Compare with this section, § 201 *supra*.

B. TENSES AND MOODS.

PERFECT.

Tempus
Historicum.

§ 255. The Perfect denotes past action; accordingly it is the tense of *Narration*, the proper *Tempus historicum*: every narration from the first verse of Genesis onward supplies examples in abundance.

Pure
Perfect.

§ 256. It farther denotes the *completed result* (the *pure Perfect*): ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “thy letter I have received” Aphr. 6, 1; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “and so the Lord has farther said thus to his disciples” Aphr. 7 *ult.*; ܐܢܝܬ ܕܥܠܝܐ ܕܥܠܝܐ “the scorpion with its sting strikes him who has given it no offence” Spic. 7, 20 &c. Such a Perfect, expressing the result of a prior occurrence, has often for us the appearance of a Present: thus ܐܢܝܬ ܕܥܠܝܐ “has become” γέγρως often = “is” (but also “was”); ܐܢܝܬ ܕܥܠܝܐ “is not”, *e. g.* Aphr. 84, 12, 19; 158, 20 &c.; ܐܢܝܬ ܕܥܠܝܐ “desire has come to me”, “I desire”; ܐܢܝܬ ܕܥܠܝܐ “I am (become) weary of my life” Gen. 27, 46 (§ 254 A); ܐܢܝܬ ܕܥܠܝܐ “novimus, we know” Aphr. 497, 17; ܐܢܝܬ ܕܥܠܝܐ “now I know” Mart. I, 244, 8 &c. Yet upon the whole this use is not of frequent occurrence in Syriac; with ܐܢܝܬ in particular the more distinct active participle is employed in preference.

§ 257. The action which is expressed by the Perf. may have happened prior to an action already narrated (*Pluperfect*): **وَحَدَّثَ بِهِ أَهْلَهُ** “and he did according to his will in all that he had commanded him” Mart. I, 124, 9; **وَبَنِي** “whom he had married” (*ἐγάμησεν*) Mark 6, 17 P. (S. **وَبَنِي**); **وَأَمَّا هَؤُلَاءِ** Acts 16, 27. And just as little is expression given to the relative distinction of the tenses in cases in which we put the pluperfect first, *e. g.* in **وَأَمَّا هَؤُلَاءِ** “those whom that one had led astray, he turned to the truth” Ov. 159, 14, or after **وَلَمَّا** “since” and similar conjunctions.

§ 258. The Perfect in certain cases stands also for the *Perfectum futuri*. This is specially common after the conditional conjunction of time—**عَلَى** “when”, “if”,—where sometimes the principal clause is also furnished with a Perfect; **عَلَى** “when we shall have circumcised ourselves” Gen. 34, 22; **عَلَى** “when the Lord shall have delivered up . . . I will thresh” Judges 8, 7; **وَمَنْ يَسْأَلْ** “and all who seek, find (at the last day), if they have asked” Aphr. 304, 9; **وَمَنْ يَسْأَلْ** “as soon as they have risen, they turn back (forthwith) to Sheol” Aphr. 433, 11. So is it with the statement of permanent conditions, or of actions continually repeated: **عَلَى** “if he believes, he loves” Aphr. 7, 11; **عَلَى** “when man draws near to faith, he establishes himself upon a rock” Aphr. 7, 2 &c. But in all these cases the Part. act. may stand after **عَلَى**. In **عَلَى** “when the body of the righteous rises and is changed, it is called heavenly, and that which is not changed, is called earthly, in accordance with its nature” Aphr. 157, 12, the Perfect is made choice of directly in the principal clause, and correspondingly in the parallel sentence, where **عَلَى** appears for the temporal conjunction **عَلَى**. Moreover **عَلَى** may be used to introduce even the pure Past, *e. g.* **عَلَى** “when they had done away with” Aphr. 15, 1.

The Perfect is used as a future Perfect in true conditional clauses also, although more rarely than with **عَلَى**: **عَلَى** *καὶ μὲν ποιήσῃ*

23, 23 C; Luke 11, 42 C. (S. and P. express themselves more clearly in both passages).—Thus the Perf. is often used after (ܐܝܢ) and ܐܝܢܐ ܐܝܢܐ “O if only!” “*Utinam!*”

§ 260. The Perf. ܐܝܢܐ often stands before an Adj. or Part. to ^{Optative.} denote a Wish, an Advice, or a Command. Originally the Perf. was meant to indicate the accomplishment of the action as completely certain,—as good as already done. This occurs particularly in the 2nd pers. Thus often ܐܝܢܐ ܣܝܡܐ “farewell”, *ἔρρωσο*; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *πολεὶ δμολως* Luke 10, 37; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *μνημονεύετε* Hebr. 13, 7; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “take pains (take thou the burden) and curse me” Sim. 316 *ult.*; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “but instead of this, be ye assiduous in fasting” Ov. 174, 14; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ “but know” Philox. 570, 11; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “know therefore” Aphr. 55, 18. So farther, Matt. 5, 25; Luke 13, 14; Mark 11, 25 S.; 13, 33 S.; 13, 35 S.; Eph. 6, 9 &c. In the 3rd pers.: ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “the priests are not to use force”; Ov. 215, 11 (where there are more cases, varied with ܐܝܢܐ); ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “let her be esteemed” Addai 44 *ult.*; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “they are to be constantly with them” Ov. 215, 11; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “they must receive blame” Statuti della Scuola di Nisibi 25, 9.

§ 261. So also ܐܝܢܐ with a participle following is often placed in a ^{Sub-}dependent clause, to express an action merely purposed or aimed at: ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “and gave charge... that all those who... should not pass the night in their booths, but that five police-officers should pass the night on the wall”, in the Document of 201 A. D. in the Chron. Ed. (ed. Hallier 147, 16), and so, frequently after ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “let us take delight to observe the fourteenth day of every month” Aphr. 230, 1; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “they wished to carry it [the Ark]” Aphr. 264, 6; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “they shall not allow the deaconesses [daughters of the ordinance] to come singly to the church” Ov. 217, 9; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “that they might be placed in it” Jos. St. 23, 14; ܐܝܢܐ ܡܢܗܠܐ ܡܢܗܠܐ *ܬܠܝܬܐ ܬܠܝܬܐ* “and induces them to

in cases exactly corresponding to those which have it and standing close beside them. It has become so much of an expletive that it is found not seldom in narrative proper: **ܝܬܝܗܘܐ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “they gave him baptism” Sim. 268; **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ** “he arose and took him with him” Ov. 169, 26, and thus often in the ancient document in the Chron. Edess., in Ephr., Jac. Sar. &c.

IMPERFECT.

§ 264. The Imperfect stands in complete contrast to the Perfect **Future**. in cases like **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “the righteous judgment of God in which he will render account” Ov. 200, 13; **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “there will not again be a flood” Gen. 9, 11; “these three things I have explained to thee by letter” (**ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ**): ‘other matters’ **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “I shall explain to thee by letter from time to time” Aphr. 319 concl. &c.

§ 265. In conditional sentences the Impf. not seldom stands after **Imperfect in Conditional Sentences**. **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ**, in which case it is the participle which appears for the most part in the apodosis: **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if thou turnest away thy countenance, the inhabitants thereof come to an end” Aphr. 493 ult.; **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “but if it happens that it proceeds actually from us, the knowledge of its operation is uprooted from our soul” Philox. 552, 20 &c. The Impf. is found in both clauses in **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if we speak, we come short” Aphr. 496, 8; **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “if ye will be persuaded by me and will hearken unto me, ye shall not only eat of the fat of the earth, but also inherit the blessedness of heaven” Ov. 174 ult. (paraphrased from Is. 1, 19) &c. In like manner with **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** — **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “fishes die, when they come up into the air” Aphr. 494, 9; **ܕܡܡ ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “and not even when one stands on a high mountain, does his eye reach to everything far and near” Aphr. 199, 12 &c. But in these cases the Participle is, throughout, the more usual form (cf. § 271).

Modal
Colouring.

§ 266. For the simple statement of the momentary or the continuous Present the Impf. is not readily used: on the other hand it is common whenever any reference to the future, or the slightest modal colouring, appears, *e. g.* **אֶבְרָא** “I will begin” Spic. 13, 19; **כִּינָא אֵינִי בֹרֵךְ** “now some one may say” Spic. 6, 21; **כִּינָא אֵינִי בֹרֵךְ** “as one might say” “as if, for instance, one should say” frequently; **כִּינָא אֵינִי בֹרֵךְ** “who would not wonder?” Anc. Doc. 103, 13; **כִּינָא אֵינִי בֹרֵךְ** “what are we to say then?” Sim. 303 mid. (wanting in the London Cod.). The Impf. is precisely the proper form for a wish, request, summons, or command. Thus, for instance, **אֶבְרָא** “*dicas mihi*” Aphr. 313, 12 (mocking request); **וְאַתָּה אֵינִי בֹרֵךְ** “and then may you promise” Aphr. 71, 21; **כִּינָא אֵינִי בֹרֵךְ** “let us await” Aphr. 103, 4; **כִּינָא אֵינִי בֹרֵךְ** “let us then humble ourselves” Aphr. 119, 5; **כִּינָא אֵינִי בֹרֵךְ** “let him accept” Aphr. 86, 13; **כִּינָא אֵינִי בֹרֵךְ** “and let not revilings come out of our mouth” Aphr. 105, 2; **כִּינָא אֵינִי בֹרֵךְ** “let him suffer oppression, but not oppress” Aphr. 117, 9 &c.

The 2nd pers. of the Impf. with **אֵינִי** is the direct contrary of the Imperative: **אֵינִי אֵינִי** “fear thou not” &c. Without **אֵינִי** however the 2nd person of the Impf. is but seldom used with imperative force; the Impt. is the proper mood for this.

Dependent
Imperfect.

§ 267. The Impf. is farther the tense of dependent, subordinate clauses pointing to the future, even though the principal clause may lie in the past: **וְכִינָא אֵינִי בֹרֵךְ** “and they will urge him to pray for them” Sim. 290 mid.; **כִּינָא אֵינִי בֹרֵךְ** “for this is an admirable thing, that one should know how to ask questions” Spic. 1, 20; **אֵינִי אֵינִי** “if thou canst not justify thyself” Aphr. 270, 5; **אֵינִי אֵינִי** “I wish to explain to thee” Aphr. 345, 1; **אֵינִי אֵינִי** “love peace that ye may receive the reward” Aphr. 304, 17—**אֵינִי אֵינִי** *ἡμελλεν εἰπαὶ τὸν ἀναγρεῖν* Acts 16, 27; **אֵינִי אֵינִי** “Mordecai advised that Esther should fast” Aphr. 414, 5; **אֵינִי אֵינִי** “while he wanted to give them blood to eat” Mart. I, 122, 6; **אֵינִי אֵינִי** “began to attack” Moes. II, 64, 1; **אֵינִי אֵינִי** “for it is not commanded them . . . to worship” Anc. Doc. 43, 25; **אֵינִי אֵינִי** “he obliged

him to take" Ov. 167, 17; **ܡܢ ܕܥܡ ܕܡܢ ܕܡܢ** "he set himself to become agreeable to him" Mart. I, 122, 16, and thus in many other instances. So, too after the words which mean "until, before, ere": **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "Noah did not take a wife until God had spoken to him" Aphr. 235 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "he kept the righteousness which is in the law, before the law had yet been given" Aphr. 25, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "gave his blood before he was crucified" Aphr. 222, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "who reigned in the land of Edom before there reigned a king over the children of Israel" (Gen. 36, 31; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "as it was, before he had yet taken a body" Ov. 198, 1 &c. Here the Perf. might stand in every case (§ 262), but the Impf. is more usual. Similarly **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "before we entered" Jul. 45, 2. — Cf. farther **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "when the time came for Moses to die" Aphr. 161, 7.

The Impf. appears with this sense, even when the dependence is not plainly expressed: **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ** "I do not know how to build" Sim. 271, 4; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "if thy holiness commands me to go down to the sea" Sim. 336, 13; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "leaves me in shame" ZDMG XXIX, 116 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *δός μοι πειν* John 4, 7 and 10; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "let me send" ("grant me that I send"), Jos. St. 76, 5; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "bring out thy son (that) he may die" Judges 6, 30 (similarly Judges 20, 13); **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *ἀπολύσον τοὺς ὄχλους, ἵνα ἀπελθόντες κ. τ. λ.* Matt. 14, 15 C. (P. **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ**), and often similarly used in the Gospels, especially in S. (Cf. on the one hand § 272, and on the other § 368).

§ 268. A. The combination of the Impf. with the Perf. **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** Imperfect with Perf. appears sometimes in conditional clauses, to denote an action frequently repeated: **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *si quis dicebat* Land II, 97 *ult.*; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** *et si plus quam viginti sumebat* *ib.* 93 *ult.*, and so **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "for as often as he came to any place" *ib.* 251, 14; **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "whenever he was angry" Ov. 186, 21 &c. Similarly **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** "in every thing . . which was required" Land II, 201, 7. For such cases the Part. with **ܠܐ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ** is far more

PARTICIPLES.

Active
Participle.
Present.

§ 269. The *Active Participle*, when it forms the predicate, denotes, as a Nominal form, first of all a condition, without reference to a definite time. Such a condition generally represents itself to us as a *present condition*; and in this respect the Active Participle is not distinguishable from any other predicative adjective: **قَاتِلٌ أَنَا** “killing (am) I” is exactly like **قَاسِمٌ أَنَا** “just (am) I”. But its close connection with the finite verb gives the Participle a more verbal character, which is specially shown by the circumstance that the bare participial form can dispense altogether with the expression of the 3rd person as a subject (§ 253); it farther appears for the Impf. over a wide range, and becomes almost a tense, without, however, losing completely its Nominal character. Although its chief use is to express the Present, yet it is not a true Present; precisely where it has the appearance of being so, it might for the most part be taken as an Adjective proper.

The Active Participle thus denotes very frequently the continuing as well as the momentary Present, and in this meaning it almost entirely supplants the Impf. Examples abound: the following may illustrate the transition from the representation of quite constant conditions to a statement of what is momentary: **أَنَلِ لِنَاصِيَةِ لَيْسَ يَأْكُلُ لَحْمًا** “for the lion by its nature eats flesh (always)” Spic. 7, 14; **يَهْرَبُ يَعْجَبُ لَنَا يَهْمَجُ** “he ruins himself whoever accepts a bribe, but he who hates to take a bribe lives (يَحْيَا)” Prov. 15, 27; **يَسْبِي** “**يَهْجِي** **يَسْجِدُ** **عَظْمًا** **أَنْتَ** **يُكَلِّمُ** **فُلَانًا** **شَعْرَةً** **حَاجَةً** **إِلَيْهِ**” “for as soon as his friends hear the dear name of Rabbūlā, love for him is inflamed in their hearts and their bosoms glow” Ov. 202, 12; **إِذَا** **أَمَرَ** **صَمَحًا** **أَنَا** **قَدْ** **مَرَّ** **بِهِ** “now also I receive his command” Ov. 172, 5; **زَيْنٌ** **سَبَحَ** **لَهُ** **نَمَلًا** “we figure (for you herewith) the image” Ov. 159, 4 &c.

§ 270. The Participle stands plainly in direct antithesis to the past *Future* in **لَا** **يَأْتِي** **كَلِمَةُ** **إِلَهِ** **إِلَّا** **أَنْ** **يَأْتِيَ** **كَلِمَةُ** **إِلَهِ** **إِلَّا** **أَنْ** **يَأْتِيَ** **كَلِمَةُ** **إِلَهِ** “the word of God—no man has come, or comes, to the end of” Aphr. 101, 17. Thus the Part. often appears for *the Future*, whether it be that the condition is set be-

fore us in a more lively fashion as a Present, or that the construction suffices to relegate the indefinite statement of the condition to the Future. The Impf. in these cases might be more obvious, but the very possibility of exchanging the two here shows that neither is the Part. a proper Present, nor the Impf. a genuine Future. Cf. **φανερὸν γενήσεται** 1 Cor. 3, 13; **δηλώσει** *ih.* (Harkl. **يُظهِرُ** and **يُظْهِرُ**); **δοξάσω** *ih.* **δοξάσω** John 12, 28; **οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα** John 11, 26 S. (P. **لَا يَمُوتُ**); **Jerusalem has been destroyed, and will never again be inhabited** Aphr. 483, 18 (and frequently thus with **حَيِّجَم**... **لَا**); **speedily the righteous judgment of God overtakes thee** Mart. I, 125 *ult.*; **on the completion of six thousand years the world is dissolved** Aphr. 36, 20; **and then I bring up** Aphr. 72, 15; **controversy... continues as to how the dead rise and in what body they will come** (where the Impf. without more ado exchanges with the Part.) Aphr. 154, 1; **to-morrow thou seest him** Ephr. III, XLIII mid.; **those who shall come after us** Jos. St. 80, 2; **and on the establishment of that new world all had movements cease, and all oppositions end** (farther participles follow) Spic. 21, 7 &c. With special frequency they occur in eschatological delineations, as in the 22nd chap. of Aphr. where the Impf. scarcely ever occurs.

In Condi-
tional
Clauses.

§ 271. Thus also the Part. appears very often in Conditional Sentences, both in the protasis and the apodosis: **and if it also pleases us, then we come to an agreement with thee** Spic. 2, 4; **for if thou takest water out of the sea, the loss of it is not noticed** Aphr. 101, 9, and many others. Similarly in quasi-conditional sentences with **when riches increase, avarice becomes great** Aphr. 267, 21 (cf. § 265).

In all such cases the Part. is neither an actual Future, nor an actual Present. So too in sentences like **but perhaps**

some one may say" Jos. St. 5, 13; 42, 15, where the Impf. might stand quite as well.

§ 272. In a considerable number of instances the Part. stands for ^{In Depend-} a Future action, instead of the Impf., even in dependent clauses: ^{ent Clauses.} **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "till his body rise again" Ov. 208, 21; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "until love for him come" Aphr. 39, 13; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "till they should offer incense" Guidi, Sette Dormienti 24 v. 43; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "and he ministered for many years till he was taken up" Aphr. 273, 2; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "he placed with them as a pledge and hostage Kawādh his son till he should send (them) to them" Jos. St. 10, 17 and many like examples with **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** — **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "that we confidently assume that we shall live" Aphr. 459, 18; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "give me hostages that you will not come in pursuit of me" Jos. St. 61, 2: **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "dost thou engage, not again to do . . . ?" Sim. 292 *supr.*; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "while he thought that they would restore to him his iniquitous possession" Mart. I, 127, 11; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "who thought that the enemy would also seize upon Edessa (Orhāi)" Jos. St. 7, 18; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "and the fools did not know and did not perceive that sorrow and regret would soon overtake them" Sim. 388 mid.; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "for he had come to understand beforehand, what grievous harm would befall" Ov. 197, 6; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "the Holy Spirit made choice of him (Noah) that from his seed even the Messiah should be born" Aphr. 236 *paen.*; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "that they had promised to turn again unto God" Sim. 321 mid.; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "let not vanity issue from thy mouth, lest He withdraw from thee and cease to dwell in thee" Aphr. 185, 20; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "lest perhaps he find fault with me when he comes" Aphr. 340, 19; **حَبَطْ لَا إِلَهَ إِلَّا اللَّهُ** "whether perchance he saw any one"—Guidi, Sette Dormienti 27 v. 158, and many like cases. But still, the Impf. is far more usual in these cases.

In like manner the Part. appears, connected however with **o**, in **چر** **اِنْزِيْ نَتُوْب مَشْهُدَقِيْس اِنَا چر** “show me this, and then I shall be convinced by thee” Spic. 13, 6; **بَزَا اَنَم مَح فَنِيْدَا حَلَامَدَن مِلَاحَم** “let one go to them from the dead, and they repent [= then they would repeat]” Aphr. 384, 3; **مُتَلَا اَمِيْدَه بِيْدِيْ مَقَم مِيْتِيْ مَدَن مِلَحَا جِيْدِيْ مَدَن مَشْهُدَقِيْس** “because they had said that their bodies should be divided and that the queen should pass through the midst of their bodies, and then she would become well” Mart. I, 57 mid.

Use of
Part. in
denoting
what was
on the
point of
happening
in the Past.

**Historical
Present.**

Contemporary Condition in the Past.

مِنْهُمْ... بِحُجَّتِهَا تَب... مِنْهُمْ “accusations were brought against a man, while they said” Mart. I, 123; جَمَّ اَوْ مَصِلًا “while he yet spake” Gen. 29, 9; Matt. 26, 47, and frequently thus, after جَم “while yet”. Cf. اَمَّا... حَقَّقَ سَلًا εἰδὲς λευκὴν... καθήμενον Mark 2, 14; مِمَّ عَصَب “and when he heard that the epistles were read” Sim. 269 *ad inf.* (Cod. Lond. 'م' 'م' 'م'); بِسَرَفٍ... اَوْ اَوْ... اَوْ... “they began to watch that they might see if he moved his feet” Sim. 275, 15 &c. Notice the contrast with the Perf. in اَمَّا... اَمَّا... “when she saw that Jehu had become king, and was coming” Aphr. 273, 9. In all these instances اَوْ might have been added to the Part.

Modal
Colouring.

§ 276. In several of the foregoing examples a beginning has been made in employing the Part. in room of the Impf., even in optative and other moods. Compare on this point rare cases like مِمَّ مِمَّ προσδοκῶμεν “have we to look for?” Matt. 11, 3; Luke 7, 19, 20; اَمَّا... اَمَّا... “why is he to die?” 1 Sam. 20, 32; اَمَّا... اَمَّا... “why wilt thou die?” Guidi, Sette Dorm. 22 v. 142 = 28 v. 168; جَمَّ اَمَّا... اَمَّا... “how are they to forgive you?” Aphr. 37, 12. Of course it is at the most merely the first approaches to a modal use of the Part. that can be discovered in these instances: modality itself still remains entirely with the Impf.

Active
Participle
with اَمَّا.

§ 277. The Part., properly expressing only a condition, is distinctly referred to the past by subjoining اَوْ or, though not so frequently, by placing that word before it. Thus there arises a form expressing continuance or repetition in past time; اَوْ... اَوْ... is nearly = *faciebat*. The اَوْ... does not require to be repeated, when it refers to several participles: it may be altogether omitted, when the connection clearly attests the sphere of the past (§ 275). Farther, even the simple tense of past time, viz the Perfect, may appear instead of this combination, whenever the impression of continuance or repetition is not specially conveyed. Thus, in particular, we have almost invariably اَوْ... alone, instead of اَوْ... اَوْ... as *erat*. The combination is very common: اَوْ... اَوْ... προσέφησεν Mark 10, 13 (S. اَمَّا...); اَوْ... اَمَّا... ἐπιπρασκον Acts 2, 45 (and in v. 47, farther instances); اَوْ... اَمَّا... “auxilium ab eo rogabant” Mart. I, 122, 10; اَوْ... اَمَّا... “*edebant enim*” Sim. 274 mid.; اَوْ... اَمَّا...

چہ لَوَاں لَہِوَاں “used to light a fire and place on it (incense)” Sim. 269, 9;
 چہ جَعَمَہ جَعَمَہ مَسْکُوتَہ جَحْمَہ مَسْکُوتَہ جَحْمَہ مَسْکُوتَہ
 “while they were bringing out the first who had died,—as soon as they
 turned round, they found others” Jos. St. 37, 17. Notice that the Part.
 here, along with چہ, takes لَوَاں, though the simple Part. would have been
 sufficient (§ 275). It is somewhat different when a condition is entered
 upon suddenly: چہ اُوہ... صَقَطَ لَوَاں... جَحْمَہ... لَہِوَاں “while
 he was still seeking to persuade him, the gold was (suddenly) sent” Jos.
 St. 35, 9. Similarly چہ عِنَبَہ شَدِيدًا جَحْمَہ تَبَّ لَوَاں ضَ “and when they began to be put to death,
 a magician came (just then) from the city and passed by on the road”
 Mart. I, 94, 14.—The notion of continuance is more strongly im-
 pressed in جَحْمَہ جَحْمَہ جَحْمَہ جَحْمَہ جَحْمَہ جَحْمَہ “and
 they kept wrangling with him from daybreak till the ninth hour” Jos.
 St. 58, 20.

This combination farther denotes something on the point of happening in the past (without ܐܘܪܝܢ § 273): ܕܡܬܠܚܩܝܢ ܗܘܢ ܒܥܝܢܐ ܕܡܬܠܚܩܝܢ “to the place where they were to be put to death” Mart. I, 91, 3; 99, 1; ܕܡܬܠܚܩܝܢ ܗܘܢ ܒܥܝܢܐ ܕܡܬܠܚܩܝܢ “when the day arrived on which the departure of the king was to take place” Mart. I, 106 *inf.*; ܕܡܬܠܚܩܝܢ ܗܘܢ ܒܥܝܢܐ ܕܡܬܠܚܩܝܢ “why he grieved in his sickness that he was to die” Aphr. 468, 14 &c.—ܕܡܬܠܚܩܝܢ ܗܘܢ ܒܥܝܢܐ ܕܡܬܠܚܩܝܢ “he wanted to put Persia to shame and build up Singara” Ov. 9, 25.

It stands also hypothetically in **ܠܚܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ** "why should the physician flee?" Anc. Doc. 90, 23 (close beside **ܠܚܝܬܐ ܕܡܪܝܬܐ** § 268 A); **ܠܚܝܬܐ ܕܡܪܝܬܐ** "would that thou didst reverence" Mart. I, 26 *inf.*; **ܠܚܝܬܐ ܕܡܪܝܬܐ** "and what means of conveyance would be sufficient?" Moes. II, 112 v. 550; **ܠܚܝܬܐ ܕܡܪܝܬܐ** "how could I have undone the loads?" Joseph 229, 14 (Ov. 313, 24); **ܠܚܝܬܐ ܕܡܪܝܬܐ** "could he not have &c.?" Sim. 374, 7; **ܠܚܝܬܐ ܕܡܪܝܬܐ** "as if he were carrying them (his wars) on, in their interest" Jos. St. 9, 18; **ܠܚܝܬܐ ܕܡܪܝܬܐ** "for thereby his will would be fulfilled" Spic. 1, 9, and like cases. Thus too in clauses with **ܐܝܬܐ** "if" (§ 375 A).

Similarly also **ܐܠܗܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “perhaps he will be ashamed and will not put to death, and he (another subject) will take away” Mart. I, 124 mid., where at first the **ܐܠܗܐ** is wanting.

This combination stands in a dependent position,—amongst other instances,—in: **ܕܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “while all were grieved for him, that he was dying” Anc. Doc. 20, 14 = Addai 48, 8; **ܕܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “the holy men made a sign that they would not offer sacrifice” Anc. Doc. 103, 20 (line 25 has merely **ܡܝܬܐ ܕܡܪܝܢܐ**). And thus it sometimes stands, even when the dependence is not given expression to by **ܕ** (§ 272): **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “and they commenced to beg of him” Luke 24, 29 C. S. and even **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “they were not able to keep” Aphr. 15, 2; **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “which they had been accustomed to worship” Aphr. 312, 21; **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “and how could he have cultivated it when he could not summon up the needful strength” [*lit.* “when he could not suffice for it”] Ephr. I, 23 D &c. Here the tedious **ܐܠܗܐ** beside the dependent verb might throughout have been dispensed with.

Passive
Participle.
For the
Perfect.

§ 278. A. *The Passive Participle* expresses the completion of an action, and stands as a predicate instead of the Perfect, just as the Active Participle does instead of the Imperfect: **ܡܝܬܐ ܕܡܪܝܢܐ** Matt. 2, 5, and often in the N. T. and elsewhere; **ܡܝܬܐ ܕܡܪܝܢܐ** “in that liberty which has been given them by God (= **ܡܝܬܐ ܕܡܪܝܢܐ**)” Spic. 13, 17; **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “but now, through the coming of the son of the blessed Mary, the thorns have been uprooted, the sweat removed, the fig-tree cursed &c.” Aphr. 113, 19; **ܡܝܬܐ ܕܡܪܝܢܐ ܡܝܬܐ ܕܡܪܝܢܐ** “that these words have not been sealed and are not to be sealed” Aphr. 101, 5 (where the difference between the Passive Participle and the Reflexive Participle with the effect of the Active very clearly appears), and so in many instances. But what we have in all such cases is the true, result-announcing *Perfect*:—as a *narrative* tense this participle hardly ever appears.

B. With ܐܘܬܐ there is thus formed a kind of Pluperfect, *i. e.* the statement of a result reached already in the Past: ܐܘܬܐ ܫܩܝܝܬܐ “had been got ready” Ov. 172, 22; ܐܘܬܐ ܫܬܬܐ ܕܐܘܬܐ ܕܐܘܬܐ “for this testament had not been completed [lit. ‘signed and sealed’]” Aphr. 28, 8; ܐܘܬܐ ܕܐܘܬܐ “in which the blessing had been hidden” Aphr. 464, 15 &c.

§ 279. A. A favourite mode of employing this Part. includes mention with ܐܘܬܐ of the agent introduced by ܐܘܬܐ (§ 247): ܐܘܬܐ ܫܩܝܬܐ “(has been) done by me” = “I have done”. A logical object may stand with it as grammatical subject; but such may also be wanting, so that the form of the verb may be impersonal; thus it may be formed even with intransitive verbs: ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ ܕܐܘܬܐ *ἀνδρα οὐ γινώσκω* Luke 1, 34; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “hast thou read the books?” Spic. 13, 8; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “whom I have prepared for thee” Mart. I, 182 *inf.*; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ ܕܐܘܬܐ “if by him the mountains have been searched, the rivers plundered, and the depths of the seas fathomed, and he has examined and searched the recesses of the thickets and of the caves” Ephr. II, 319 D (where the Active form continues what was expressed by the Passive); ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “as we have heard” Spic. 16, 22; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “it has not been stood by me (= I have not stood) before great ones” Kalilag and Damnag 88, 8; ܐܘܬܐ ܫܩܝܬܐ “he stood” Hoffmann, Märtyrer 108, 973; ܐܘܬܐ ܫܩܝܬܐ “I have walked” Spic. 43, 7; ܐܘܬܐ ܫܩܝܬܐ “and I have had no experience of domestic ties” [lit. ‘with marriage I have not met’] Ephr. (Lamy) II, 599, 8; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “we have been engaged in no treacherous dealing with the Romans” (‘it has been engaged by us in no treachery with &c.’) Mart. I, 152, 9; ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ “true and straightforward have I been” Mart. I, 27, 5. Cf. the troublesome sentence ܐܘܬܐ ܫܩܝܬܐ ܕܐܘܬܐ ܕܐܘܬܐ “from those quarters where the people had contracted any of that relationship with one another which comes from baptism” (or “where, for the people, that relationship &c. had come into existence” or, still more literally, “where, for the people, existence had been assumed by that relationship &c.”) Jac. Edess. in Lagarde’s *Reliq. Juris Syr.* 144, 14 &c.

B. With **ܐܘܪܝܐ** we get also a Pluperfect of this type: **ܐܘܪܝܐ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “which had been built by the Persians” Jos. St. 17, 9; **ܐܘܪܝܐ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “had he then not read . . . or had he not heard,—this?” Mart. I, 127 *supr.*; **ܐܘܪܝܐ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “for the books had not been heard of by him” Sim. 269, 9 &c.

Active Use.

§ 280. Several participles of the form **ܦܥܝܠ** are used with an Active signification. This arises partly from the circumstance that the verbs concerned may be doubly transitive, and partly from the influence of the analogy of forms allied in meaning. Thus **ܡܠܝܢ** “laden with” = “bearing”; **ܡܠܝܢ** “thrown round (*circumdatus*)” = “encircling (*circumdans*)”; **ܡܠܝܢ** “holding”; **ܡܠܝܢ** “possessing”; **ܡܠܝܢ** “having placed”; **ܡܠܝܢ** “carrying”; **ܡܠܝܢ** “dragging away”; **ܡܠܝܢ** “leading away”; **ܡܠܝܢ** “pulling away”; **ܡܠܝܢ** “holding embraced”; **ܡܠܝܢ** “remembering” (according to others **ܡܠܝܢ**); **ܡܠܝܢ** “clothed with” = “wearing”; **ܡܠܝܢ** “girt with”; **ܡܠܝܢ** “shod with”; **ܡܠܝܢ** “leant upon (ܕ)” = “supporting”, and some others. The pretty frequent **ܡܠܝܢ**⁽¹⁾ “having acquired” = “possessing” (as contrasted with **ܡܠܝܢ** “acquiring”) deserves particular attention. Some examples: **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “the righteous support the earth” Aphr. 457, 8; **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “but women carried water” Jos. St. 60, 14; **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “and had not the protection of God embraced the world” Jos. St. 4, 14; **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “blind people who came, as they led them” Sim. 346 *ad inf.*; **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “candour [literally “openness of countenance”] he possessed” Anc. Doc. 90, 25; **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “he was girt with a girdle of a skin” Mark 1, 6, cf. Rev. 15, 6. Several examples are found in Philox., Epist. (Guidi) fol. 28b &c. Cf. also **ܡܠܝܢ ܕܡܢ ܡܢܐ ܕܡܢ ܡܢܐ** “having gathered water” = “dropsical” Luke 14, 2; Land IV, 87, 9; Geoponici 95, 2 &c.

(¹) Just as this word is in a certain sense an Active Part. Perf., so also may the like be predicated of the Verbal Adjectives dealt with in § 118, e. g. **ܡܠܝܢ** “come”, **ܡܠܝܢ** “dead, died”; **ܡܠܝܢ** “having seated oneself” = “sitting” &c. Similarly **ܡܠܝܢ** “dwelling”, Part. Perf. of **ܡܠܝܢ** “to settle”.

These words, however, may also be used in a true passive sense, *e. g.* **עָקַב** “taken”, **נִסָּח** “pulled, torn away”.

PARTICIPLES USED AS NOUNS.

§ 281. We disregard in this place such participles (Peal act.) as **אֲשֶׁר** “friend”, **רֹעֵה** “shepherd”, **אֲבִי** and **אֲמִי** *ἡ οἰκουμένη*, **אֲבִי** “a pillar”, **אֲבִי** “a bird”, **אֲבִי** “herb”, **אֲבִי** *τὸ πρέπον* &c. As Pure Substantives.

§ 282. A. The Part. Act. of the Peal may be employed in the Constr. State and with possessive suffixes, while the object is set in genitive connection, contrived sometimes by means of **אֶל**—prepositions too may at times come after the Part. in the Constr. St (§ 206): **אֲשֶׁר** “he who concludes the covenants” Aphr. 214, 14; **אֲשֶׁר** “lawgiver” frequently; **אֲשֶׁר** **אֵלַי** “he who eats my bread” Ps. 41, 9; **אֲשֶׁר** **אֵלַי** **אֵלַי** **אֵלַי** “O thou who diest an evil death!” Mart. I, 180 *inf.*; **אֲשֶׁר** **אֵלַי** **אֵלַי** “Justice which demanded doom” Aphr. 462, 5; **אֲשֶׁר** **אֵלַי** “she who gave hateful advice” Aphr. 110, 10; **אֲשֶׁר** **אֵלַי** “those who fear thy name” Ps. 61, 5; **אֲשֶׁר** **אֵלַי** “lovers of money,—covetous persons” Ov. 190, 2; **אֲשֶׁר** **אֵלַי** **אֵלַי** “are flesh-eaters” Spic. 7, 15; **אֲשֶׁר** **אֵלַי** **אֵלַי** “are grass-eaters (f.)” *ibid.* 16.—**אֲשֶׁר** **אֵלַי** **אֵלַי** *φιλόχριστος* frequently; **אֲשֶׁר** **אֵלַי** **אֵלַי** “thy God-loving holiness” Jos. St. 1, 1; **אֲשֶׁר** **אֵלַי** **אֵלַי** “trumpeters” Aphr. 260, 4 = **אֲשֶׁר** **אֵלַי** Aphr. 147, 13; **אֲשֶׁר** **אֵלַי** **אֵלַי** “who lead to destruction” Aphr. 271 *ult.*; **אֲשֶׁר** **אֵלַי** **אֵלַי** “those who rush into the fight” Aphr. 149, 18; **אֲשֶׁר** **אֵלַי** **אֵלַי** “who build an edifice upon the sand” Aphr. 285, 9 (where the governing power continues notwithstanding the construct state, the object being placed at the end); **אֲשֶׁר** **אֵלַי** **אֵלַי** “who love Christ in everything” John van Tella (Kleyn) 3, 8; 11, 9 (same form).—**אֲשֶׁר** **אֵלַי** “his rider” Ps. 33, 17; **אֲשֶׁר** **אֵלַי** “those who fear him” frequently; **אֲשֶׁר** **אֵלַי** “those who see thee” Is. 14, 16 &c. The connection with suffixes is less frequent, it is true, and it is confined more to special words.

Only a few of these Active Participles can farther be used attributively, *e. g.* **אֲשֶׁר** **אֵלַי** “an erring spirit” Is. 19, 14; **אֲשֶׁר** **אֵלַי**

“is a devouring fire” Deut. 4, 24; 9, 3; Heb. 12, 29; **לֶהָבִיאַת** “a burning fire” Daniel 3, several times; **עֲלִמָּה חֲתָמָה** “idols fashioned and false” Anc. Doc. 42, 22. Thus too **עֲלִילָה**, f. **עֲלִילָהּ** “foolish”; **הַעֲמָל** “sufficient”, “dexterous”; **נִעְמָל** “fitting”.⁽¹⁾

B. For all those uses in which the Participle but rarely appears, the *Nomen agentis* comes in: **קֹדֶם־עַמְּךָ** “thy redeemer” Ps. 35, 3; **חֵבֶר־אֵל** “his helper” Ps. 10, 14; **חֹלֶפֶת־הַמֶּלֶךְ** “he who sent him” Aphr. 289, 8; **אֲנִי־הַמְּנַחֵם לְאֶמְךָ** “nourish ye that (f.) which devours you”⁽²⁾ Mart. I, 194, 10 &c. Thus in particular, as independent substantive, and as attribute **נֹחֵדִים** “watchman” &c.

Other
Active
Participles,
and No-
mina Ag.

§ 283. The Part. Act. of the other Verbal classes [Conjugations] is also employed in the constr. st. On the other hand it seldom appears with possessive suffixes: **יֹמֵךְ כָּל** “he who produces everything” Ephr. (Lamy) II, 247, 3; **מַגִּילָה יְהוֹלִים** “who makes his cursing ineffective” Aphr. 236 *ult.*; **מַעֲבִיד רִצְוִי** “who offers prayers” Aphr. 66, 17; **חֲכָלָה מַבְרֵיךְ** “salt, that breaks up rottenness” Aphr. 485, 16; **יָמֵךְ מַמְחֵד חֲלָזִים** “the shield which intercepts the arrows” Aphr. 44, 2; **מַמְחֵד מִנֶּחֱם** “those who accept money” Aphr. 260, 16; **מַמְחֵד מַעֲבִיד** “who exhibit a profit” Aphr. 287, 2; **יְמֵךְ מַמְחֵד מַעֲבִיד** “women, who subjugate their husbands” Spic. 15, 19; **יְמֵךְ מַמְחֵד מַעֲבִיד** “weak passions that yet subdue heroes under the hard yoke of the need of them” Ov. 182, 18.—**מַמְחֵד מַעֲבִיד** “who urge on their people hurriedly” Mart. I, 16, 6; **מַמְחֵד מַעֲבִיד** “those who fight vigorously (with all their might)” Moes. II, 75, 5; Mart. I, 159 *mid.*; **מַמְחֵד מַעֲבִיד** “who are strong in pride” Aphr. 430 *ult.* (cf. Is. 13, 3); **מַמְחֵד מַעֲבִיד** “oil, that revives the wearied ones” Ephr. (Lamy) II, 179, 4 &c.

(¹) Notice that Abstract Nouns in **לֵה**, Relative Adjectives in **אֲ**— and Adverbs in **אֲ**— can be formed from those Active Participles only which are also used as Adj. or Subst.

(²) Or **לְמַנְחֵם** without **א** (§ 145 F.)?

A very few of these Participles occur, besides, as attributive adjectives, and as substantives. Thus **مَعْنِي** “splendid vestments” Anc. Doc. 42, 9, and elsewhere **مَعْنِي**; frequently **مَدْعِي** “faithful” (of which the fem. emph. state **مَدْعِي** shows by the *a*, that it is no longer regarded as a Part. Act.; so is it too with **يَمِيعِي** “a wet nurse”, and others which have become substantives).

Rem. Quite unique is the instance **حَكَةِجِي تَقْتَضِي مَسْتَبِي** “the wise maidens gladdened thee daily” Ephr. III, 344 F, where in spite of the emph. st.,—in itself singular indeed in more respects than one, the power of governing remains. In prose it could be nothing but **قَتَبِي**.

B. The *Nomen agentis* is, on the other hand, very extensively employed here: **مَدْمِي** “the restorer” often; **مَجْتِي** “founders of churches” Jul. 125, 27 (immediately beside **مَدْمِي** “and upholders of orthodoxy”); **مَدْمِي** “upholder of Christianity” *ibid.* 126, 5; **مَدْمِي** “my helpers” Ps. 3, 3; **مَدْمِي** “who nourishes us” Ps. 84, 12; **مَدْمِي** “he who destroys them” Aphr. 452, 13; **مَدْمِي** “she who destroys him” Aphr. 47, 1; **مَدْمِي** **τῶν ἡγουμένων ὑμῶν** Heb. 13, 7; **مَدْمِي** “those who are obedient to her” Aphr. 47, 2 &c. But the *Nomen Agentis* does not take the Constr. St. before the substantive expressing the object.⁽¹⁾ The *Nomina Ag.* of reflexives of passive meaning are on the whole used rather as adjectives in the sense of “capable of . . .”.

§ 284. Passive Participles are employed both as substantives and adjectives. They may be followed by a genitive as Subject or Object, and may even stand in the Construct State before prepositions; **حَيَقِي** **مَدْمِي** **... مَدْمِي** “they that be blessed of the Lord . . . they that be cursed of him” Ps. 37, 22; **مَدْمِي** **مَدْمِي** “expert in war” Cantic. 3, 8; **مَدْمِي** **مَدْمِي** “who are weaned from pleasures” Aphr. 260, 8; **مَدْمِي** **مَدْمِي** “they who are girded about with byssus and adorned

Passive
Participles.

(¹) In **مَدْمِي** **مَدْمِي** **مَدْمِي** “founders of churches and upholders of orthodoxy” Jul. 125, 27 and **مَدْمِي** **مَدْمِي** “upholder of Christianity” *ibid.* 126, 5, the Constr. St. of the *nomen agentis* is plainly avoided.

Some of the participles mentioned in § 280 are of common occurrence in the Constr. St., *e. g.* **مَقْتَبِ** **تَبِ** “those, who bear the yoke” Aphr. 260, 20; **يَسْتَبِ** **يَسْتَبِ** “those who hold the keys” Aphr. 260, 7 &c.

Imperative. § 285. The Imperative mood cannot be used with a negative:
 قَتِلْ "kill", but لَا تَقْتُلْ "do not kill" (§ 266).

INFINITIVE.

Infinitive. § 286. Where the Inf. is not the Object Absolute (on this point v. § 295), it must always have **لَ** before it. This preposition gives to the Inf. the sense of direction, of purpose, &c.; **لِأَمْرِهِمْ جَاءُوا** ἤρξαντο λαλεῖν Acts 2, 4; **لِأَنَّهُمْ جَاءُوا** “while they (f.) came to pray” Aphr. 112, 12; **لِأَنَّهُمْ جَاءُوا** “and while the sword receives the command to destroy” Aphr. 451, 4; **لِأَنَّهُمْ جَاءُوا** “they did not fail to make provision for themselves” Aphr. 452, 9; **لِأَنَّهُمْ جَاءُوا** “which is in want of water to drink” Aphr. 199, 1; **لِأَنَّهُمْ جَاءُوا** “dispositus ad faciendum”, “facturus”; **لِأَنَّهُمْ جَاءُوا** “he cried out . . . , that they should abstain” Ov. 179, 17; **لِأَنَّهُمْ جَاءُوا** “it is worthy to be received” Aphr. 103, 1 &c. This signification gradually passes over to that of the Object; thus after verbs like “to wish”, “to be able” &c.: **لِأَنَّهُمْ جَاءُوا** ζητοῦντες αὐτὸν κρατῆσαι Matt. 21, 46 P. S. (C. **لِأَنَّهُمْ جَاءُوا**); **لِأَنَّهُمْ جَاءُوا** “cannot be healed” Aphr. 136, 4 (line 8 **لِأَنَّهُمْ جَاءُوا**);

مَجْمَعًا حِجَارًا “how can I know?” Ov. 163, 2; جَهَلًا “ye have neglected to go” Jul. 123, 5; بَنَى حِجَارًا “began to build” Jos. St. 24, 11; وَلاَ يُدْعَى اسْمُهَا حِجَارًا “and no longer continued to seek her” Jul. 98, 11 &c.

Thus too the Inf. with **و**, as a kind of epexegetis which specifies direction, represents even the Subject. Compare **وَجَاءَ مِنْهُمْ** **لَا إِلَهَ إِلَّا اللَّهُ** "it still remains appointed for Israel, to be brought together" Aphr. 359, 3; 367, 5 (**وَجَاءَ مِنْهُمْ** **لَا إِلَهَ إِلَّا اللَّهُ** 367, 11); **وَجَاءَ مِنْهُمْ** **لَا إِلَهَ إِلَّا اللَّهُ** "it is not possible for Israel yet to be brought together" Aphr. 359, 7; **وَجَاءَ مِنْهُمْ** **لَا إِلَهَ إِلَّا اللَّهُ** **τὶ μὲν οὐδὲ ποιεῖν** Acts 16, 30, and many other instances. Cf. § 254 C.

[illegible]

Of necessity ? must be prefixed to Δ when the Inf. depends on a farther preposition (almost always فَ ; cf. § 249 E): $\text{فَإِصْرِمْ$ “deliver me from seeing thee” Mart. I, 126, 10; $\text{فَإَنْقِذْ$ “that one is saved from observing” Aphr, 22, 18; فَإِجْعَلْ “it is easier to do good than to keep from evil” Spic. 6, 10 &c. More frequent is the form فَإِجْعَلْ “he did not cease to teach” Ephr. III, XXXIII *ult.* (or the completely

(¹) However little I am disposed to guarantee the integrity of the individual passages, the instances are so numerous, that the idiom must be recognised.

verb. Occasionally, however, this method of indicating the Object is exchanged for another,—that, namely, which is contrived by Δ , followed by the Pron. Suff.—It is true it is a less exact method than the former, because it serves other purposes besides. Examples: يَمِيحُ بِي “he may torture us” Joseph 204, 4 [Ov. 300, 12]; يَحْبِلُ بِي “has received us” *ibid.* 194, 13 [Ov. 295, 15]; رَبِّدُ حَوَ “I have conquered them” Mart. II, 233, 1 (Jac. Sar.); لُحِبَ بِي “have escaped (3 pl.) me” Ephr. Nis. p. 62 v. 83 &c. We have the form set before the verb in مَجِبْ يَمِنَانِي “and me ye have honoured” Ov. 141, 17 (var. $\text{وَمَجِبْ يَمِنَانِي}$); وَحَفَى جَحْبِلُ “and I made you thieves” Joseph 220, 4 [Ov. 308, 17]; مَجِبْ بِي “and accompany me (to the grave)” Ov. 142, 23 (var. otherwise) &c. With the Participle, however, which does not take Object Suffixes, the personal pronoun as Object, is of necessity denoted by Δ , when the combination proper to Nouns is not preferred (§ 281).

§ 288. A. The Δ serves besides as a means of indicating a Definite Object. The Determination is more emphatic when the Object Suffix, answering to the Substantive, is, besides, added to the verb. In the latter case the Δ may even be omitted. The personal pronoun may be still more emphasised (§ 225 B); or it may be construed like an independent noun. Typical cases may be given thus:—

(a) Without Determination [Indefinite Object]: “he has built a house” بَنَى حِلْ or بَنَى حِلْ (there being no Object-sign).

(b) With Determination [Definite Object]: “he has built *the* house”:

(1) بَنَى حِلْ or بَنَى حِلْ (without any Object-sign, just as in a).

(2) بَنَى حِلْ or بَنَى حِلْ .

(3) بَنَى حِلْ or بَنَى حِلْ .

(4) بَنَى حِلْ or بَنَى حِلْ .

In the case of the Part. taking the place of the finite Verb, Δ with possessive suffix is used instead of the object-suffix; thus in our example بَنَى حِلْ is the regular equivalent of بَنَى حِلْ .

in the Apost. Apocr. 279, 7 بَنَى بِي “he took me”). It was completely obsolete in the 4th century. The reflexive use of بِي (§ 223) is quite distinct from this.

A few examples may suffice for all these cases:

(a) **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** *δεσμεύουσιν δὲ φορτία βαρέα* Matt. 23, 4; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “he raised three dead persons to life” Aphr. 165, 14; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “only acquire thou forbearance and patience” Sim. 270 *ad inf.*

(b) (1) **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** *μὴ εἰδότες τὰς γραφὰς* *μηδὲ τὴν δύναμιν τοῦ θεοῦ* Matt. 22, 29; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “he who receives the spirit of Christ” Aphr. 108, 3; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “they have not seen his light” Aphr. 15, 13; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “let him adorn his inner man” Aphr. 108, 4; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “thou restorest Nisibis to me” Jos. St. 17, 3; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “his villages he sold” Ov. 166, 14; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “thy letter, (my) beloved, I have received” Aphr. 6, 1; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “these three winds he held” Aphr. 93, 9.

(2) **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** *εὕρισκει Φίλιππον* John 1, 43; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “he who grieves the spirit of Christ” Aphr. 108, 5; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “ye have forsaken the Creator” Mart. I, 124 *inf.*; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “that he may ruin Jerusalem” Aphr. 249, 16; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “and John saw heaven opened” Aphr. 124, 2 (immediately after **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “Elijah opened heaven”); **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “and the lambs of thy flock thou slayest” Mart. I, 125 mid. (and parallel to it **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “and the sheep of thy flock thou destroyest”); **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “the world will I forsake” Ov. 164, 22 &c. Compare **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “them the flame devoured” Aphr. 183, 19.

(3) **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** *παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον* Matt. 27, 27; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “and they surrounded his house and took him prisoner” Mart. I, 123 (and then **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “and plundered his house”); **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “have received circumcision” Aphr. 210, 1; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “smote all the five (f.)” Mart. I, 126 mid.; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** *ὁ ἀγιάσας τὸν χρυσόν* Matt. 23, 17; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “the tyrant flattered the inhabitants of Constantinople” Jul. 99, 21; **ܐܝܬܝܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ ܕܥܠܝܗܘܢ** “the people of Edessa held this letter

in very great regard" Jul. 125, 18; **لِلْجِيلِ ذُرِّيَّاتِهِ يُدْرَجُ** "Jezebel persecuted Elijah" Aphr. 123, 18; **وَحَذَّرَهُ مِنْ كُلِّ مَرْأَةٍ وَهُوَ حَذَرٌ** "and he warned the whole of the female orders" Ov. 177, 7; **وَأَمَرَ حَقِيقَةً وَهَمٌ** "and he likewise commanded the priests" Aphr. 112, 13 &c. Cf. farther **سَأَلُوهُ جِهَ حَذَرِهِ مِمِّصَفِلًا** "they saw that deacon" Sim. 294, 4; **وَجَذَرُ إِنْشَاءٍ حَذَرٌ** "he took these" Jul. 72, 21 (a similar construction occurs often); **إِنْشَاءٌ إِنْشَاءً حَذَرٌ** "it (f.) devoured them" Aphr. 62, 7; **وَأَقْرَبُ مِنْ مَوْتٍ جَذَرٌ** "and I rescue from death all three of you" Mart. I, 56, 13; **وَأَمَرَ حَذَرٌ إِنْشَاءً** "he also brought them out" Mart. I, 32 mid., as also **وَجَذَرُ حَذَرٌ** "and the Lord commanded me" Deut. 4, 14.

(4) **إِنْشَاءً لِيُشَوِّبَ** *ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῇ ἀδελφῇ αὐτοῦ* Matt. 22, 25 P. (different in U. and S.); **وَجَذَرُ حَذَرٌ** *ῥίψας τὰ ἀργύρια* Matt. 27, 5; **وَجَذَرُ حَذَرٌ** "I threw the dust of it (m.) away" Deut. 9, 21; **وَجَذَرُ حَذَرٌ** *ἔσχε* "changed his hands" Gen. 48, 14; **وَجَذَرُ حَذَرٌ** *أَنبَأَ* "when he uttered this word" Aphr. 420, 18; **وَجَذَرُ حَذَرٌ** "closed my mouth" Ephr. Nis. p. 57 v. 73; **وَجَذَرُ حَذَرٌ** "that he take all these parts" Ov. 71, 10; **وَجَذَرُ حَذَرٌ** "cast his face upon the earth" Jul. 131, 3; **وَجَذَرُ حَذَرٌ** "the dogs licked his blood" Aphr. 183, 16; **وَجَذَرُ حَذَرٌ** "all pledges he had fulfilled in himself" Aphr. 459, 19; **وَجَذَرُ حَذَرٌ** *لَا يُجِيبُ* "stubbornness they know not" Aphr. 177 *ult.* &c. The fourth method, however, is far less frequently used than the others, at least when the object follows the verb, though it is still common enough.

The 3rd and 4th methods are combined in **وَجَذَرُ حَذَرٌ** *أَنْفَلَا مَدْعُوَةً* "but when a godlike zeal . . . carried away these believing ones" Jul. 138, 1: we have here at the same time another instance of the drawling accumulation of demonstratives and personal pronouns, which occurs not seldom, though it is avoided by some writers.

B. In most cases complete uncertainty prevails as to the selection or rejection of a mark to indicate the object when definite, as several of the foregoing examples already show; cf. farther: **وَجَذَرُ حَذَرٌ** "they

have profaned the sabbath" Aphr. 242, 16, 18, by the side of **ܐܝܬܐ ܕܥܝܬܐ** "have put away the sabbath" *ibid.* 17 (twice); **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** S., **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** C., **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** P. (like Is. 60, 21), cf. Aphr. 41, 10; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Luke 23, 5 **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** C. S., **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** P. Still, it is usual to have some mark when the object designates a named *Person*; and cases like **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "shall I reckon Habib?" Anc. Doc. 87, 3 are comparatively rare. On the other hand, the object-mark is mostly omitted in the case of Common Nouns with reflex suffixes, *e. g.* **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Matt. 15, 2; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Mark 1, 18; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Mark 2, 9 *sq.*; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Sim. 272, 1; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "he stretched out his hands" Aphr. 18, 17 (and then **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "and conquered Amalek", with **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**, as being a proper name) &c., and thus, frequently **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "se ipsum" (compare **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "and hated himself and loved God" Ov. 168, 10), although cases like **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "for he judged himself" Ov. 171, 24 do occur.

C. Demonstratives and Interrogatives in the Objective case are sometimes furnished with **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ**, and sometimes not: **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Matt. 24, 2; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "these commandments we have received" Aphr. 484, 14; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "saw (3rd pl.) this sign" Sim. 273 *inf.*; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "eum, qui" Ov. 175, 26, but **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Aphr. 48, 2; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "when he heard this" Jos. St. 55, 14; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "these fishes they collect" Sim. 274, 1; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "eos, qui" Ov. 211, 2 and elsewhere; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** *ibid.* 214, 7 and elsewhere. So too **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "that which" Aphr. 126, 20, and even **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "set before me, brethren, whatever ye have vowed" Ov. 141, 8, but **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** (Object) Aphr. 145, 13, and thus usually. With **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** (&c.) **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** preponderates, it is true, but on the other hand it may be wanting. ^{*}It is peculiar that **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "tis, tines" and **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "one" are conceived of as determined. The first two forms when standing as Object, have **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** throughout: **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Matt. 17, 8; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "he did not even know any one" Sim. 292, 1; and many like cases; **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** Ov. 189 *ult.*; and with still stronger determination: **ܕܬܝ ܕܠܚܪܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** "they

awaken some one" Moes. I, 103, 28; ⁽¹⁾ cf. *ibid.* 102, 12.— **ܝܚܝܐ ܠܚܝܐ** "when he saw one of his fellow-countrymen" Mart. I, 12, 21; comp. Spic. 13, 26 and other passages (but Spic. 14, 25 **ܝܚܝܐ ܠܚܝܐ** "whoever kills one of these"); **ܝܚܝܐ ܠܚܝܐ** "revived the one (f.)" Mart. II, 237 *inf.* (Jac. Sar.); **ܝܚܝܐ ܠܚܝܐ** "... **ܝܚܝܐ** "he sent a Marzbān (Satrap)" Jos. St. 17, 10; 65, 2 (but 64, 1 **ܝܚܝܐ**); **ܝܚܝܐ ܠܚܝܐ** "... **ܝܚܝܐ** "that many men take not one wife" Spic. 17, 23 (but 16, 12 **ܝܚܝܐ**); **ܝܚܝܐ ܠܚܝܐ** "raised every single one of them" Aphr. 165, 16; **ܝܚܝܐ ܠܚܝܐ** "he endowed every single one of them" Ov. 166, 18. For **ܝܚܝܐ ܠܚܝܐ** "they saw a black man" Sim. 333, 6 *ab inf.* (the Lond. Cod. has **ܝܚܝܐ**). Thus **ܝܚܝܐ** "every one" John 2, 25; Ov. 179, 2 and frequently. **ܝܚܝܐ** too is treated like **ܝܚܝܐ**: **ܝܚܝܐ** "he nominated no other" Ephr. II, 554 F; cf. 555 B. So **ܝܚܝܐ** "*alios*" overagainst **ܝܚܝܐ** Ov. 190, 1.

ܝܚܝܐ (*oi πολλοί*), as an Object, also frequently takes **ܠ**, e. g. **ܝܚܝܐ ܠܚܝܐ** "and let us enrich many" Aphr. 105, 10, cf. 124, 17; 134, 12 &c.; also with substantive: **ܝܚܝܐ ܠܚܝܐ** "and they slew many Persians" Jos. St. 60, 13; still we find also **ܝܚܝܐ ܠܚܝܐ** "they destroyed many of them" Aphr. 242, 14.

§ 289. The **ܠ** of the Object may occur by the side of another **ܠ** of the ^{Object} _{alongside} of another [a true prep.]: **ܝܚܝܐ ܠܚܝܐ ܠܚܝܐ** *ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον* John 3, 17; **ܝܚܝܐ ܠܚܝܐ ܠܚܝܐ** "the fish brought Jonah safe to dry land" Aphr. 66, 18; **ܝܚܝܐ ܠܚܝܐ ܠܚܝܐ** "and bring the ship to the place of quietness" Aphr. 458, 6; **ܝܚܝܐ ܠܚܝܐ** "led away the children of Israel captive to Babylon" Aphr. 36, 2; **ܝܚܝܐ ܠܚܝܐ ܠܚܝܐ** "they shall not admit heretics to baptism" Ov. 220, 19; **ܝܚܝܐ ܠܚܝܐ ܠܚܝܐ** "that he bring even the Arians into subjection to the

⁽¹⁾ Cf. **ܝܚܝܐ** "one's knowledge" Ephr. (Lamy) I, 91, 9; **ܝܚܝܐ** "what is dear to one" Jul. 221, 6 (and thus frequently **ܝܚܝܐ**) where the determination by means of the personal suffix is clear.

truth of the exalted Trinity" Ov. 193, 13 &c. We have even as many as *three* **Δ**s, and these, besides, depending upon an Inf. with **Δ**, in **ܐܝܢܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "we shall not be ashamed to take this woman under our instruction" Ov. 102, 15; cf. **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον" Acts 13, 2; and **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "but they hired them Balaam, the son of Beor, to curse them" Aphr. 213, 7. In **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and were wont to call on him for help in their loneliness" Mart. I, 122, 9, **ܕܝܗܝܐ** is indispensable on account of the participle; while in **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "that he may bring them to the service of Christ" Ov. 175, 19, in spite of the second **Δ**, **ܕܝܗܝܐ** occurs in an unusual fashion in room 'of **ܕܝܗܝܐ**. But of course, alongside of another **Δ**, the **Δ** of the Object is often wanting, *e. g.* **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and that man gave him that staff" Sim. 272 *inf.* &c.

Double
transitive
Construc-
tion.

§ 290. Examples of double transitive construction: **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** Matt. 7, 9; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** Luke 15, 22; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he overlaid it with brass" ZDMG XXIX, 109 v. 27 (but v. 26 with prep. **ܕܝܗܝܐ** **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "overlaid his god with silver"); **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "I asked him of the words" Aphr. 395, 2; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he showed him the future" Sim. 371 *inf.*; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "laid severe afflictions upon him" Sim. 337, 9; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he showed them, what" Aphr. 160, 18; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "makes physicians hateful to us" Ephr. III, 658 F; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "show me his Lord" Ov. 296, 2; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and they stripped me of the splendid apparel" Apost. Apocr. 274, 16 (Gnostic Hymn); **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "caused them to cross the Jordan, and gave it (the land) to them for a heritage" Aphr. 357, 8; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "and it (faith) gave water to drink to those who were athirst" Aphr. 22, 6; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** "he caused the children of Israel to inherit the land" Aphr. 20, 4 &c. In several of these examples it is only from the context that one can judge which is the first, and which the second Object; **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** might, for instance, mean also "makes us hateful to the physicians"; and **ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ ܕܝܗܝܐ** might even

more readily suggest the conception "show me to his Lord". Moreover, keeping certain verbs out of view, we do not often, upon the whole, meet with such double transitive constructions, especially with two substantives. The theoretically possible employment of the Aphel as Causative of a transitive verb, which already has an object, is applied only within a limited range. It is doubtful whether both the Objects in a double transitive construction can receive **Δ**.

§ 291. Apart from the participles treated of in § 280 (ܐܝܬܐ ܠܚܩܝܐ) Passive
with Ob-
ject. "they wear his armour" Aphr. 100, 17; ܐܬܐ ܥܡܝܢܐ ܕܗܝܠܐ "thou art clothed with glory" Aphr. 494, 12 &c.) the transitive construction of the Passive of a Double Transitive is very rare, and indeed wholly confined to certain verbs. Examples: ܐܕܝܡܝܢܐ ܕܝܗܝܠܐ "they shall cover themselves with sackcloth" Aphr. 49 *ult.*; ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "thou didst receive retribution for thy wickedness" 2 Sam. 16, 8, and, differently, ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "they received righteous judgment as a retribution" Aphr. 49, 3⁽¹⁾ (but line 6 ܡܝܠܐ ܕܡܝܠܐ); ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he was filled with great wrath" Mart. I, 18, 5; ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he was full of cunning" Aphr. 61, 11 (and so, frequently, with ܐܬܐ and ܡܝܠܐ, but they are also often construed with ܕ). Cases like ܐܬܐ ܕܝܠܕܐ ܕܡܝܠܐ "he incurs [is condemned in] the severe punishment of retaliation" Spic. 14, 26 we have already noticed in § 243.⁽²⁾

§ 292. It must be kept in view here generally, that apart from the personal pronoun, Syriac has no clear mark or form for the Objective, nor even a clear notion of it, so that these Object-relations are at bottom treated always as mere adverbial adjuncts to the verb, whether with or without the preposition **Δ**. This prep. as an objective sign, is of course distinguished from its other applications, by this circumstance amongst others, that it is bound to disappear, with transformation into the Passive. That the syntactical relation in ܡܝܠܐ ܕܡܝܠܐ is a different one Character
of Object-
designation
in Syriac.

(¹) ܡܝܠܐ "to pay", "to requite" is doubly transitive, cf. Gen. 50, 15; 2 Sam. 16, 8, 12 &c.

(²) The subtle distinctions, which Arabic Grammar makes between these cases and the proper Object-relation, have no significance for Syriac.

from that in **يَقُولُ سَمْعُونُ قَتَلَ اِبْرَاهِيْمَ** might not indeed be demonstrated by means of translation into other tongues, but would be so by means of transposition into the Passive of "Simeon killed Abraham", "Simeon said to Abraham": the former would then read **قَالَ سَمْعُونُ قَتَلَ اِبْرَاهِيْمَ**, the latter **قَالَ اِبْرَاهِيْمُ قَتَلَ سَمْعُونُ**. But in the case of many verbs undoubtedly transitive, the passive construction is quite unusual; and with several verbs there is a measure of uncertainty in distinguishing **لَ**, as an objective sign, from **لِ**, as a dative preposition.

INFINITIVE WITH OBJECT.

Verb-Con-
struction.

§ 293. The Infinitive, just like the finite verb, may have an object subordinated to it. Thus *e. g.* **لِتَقْتُلْنِي** "to kill me" Acts 26, 21, and frequently; **لِتَضَعَهُ اِلَيْهِ** "to put him to death" Anc. Doc. 89, 14; **لِتَخْدُمْنِي** "to serve me" Ezek. 44, 13 &c. (cf. the forms with **عَنْ**, § 191); besides cases like **لِيُعَلِّمَهُم** "to teach them" Ex. 24, 12; **لِيَسْمَعُنَّ** "to hear them" Ps. 34, 15 &c.

With other nouns, nearly all the cases noted in § 288 may be illustrated also by the Infinitive. It is rather a favourite practice to place the Object before the Inf. with **لَ**.

(a) Without being determined: **لِيَضَعُوهُ قَبْلِي** "ἐγείραι τὰ κυνα" Matt. 3, 9; **لِيَضَعُوهُ** "to set in order many things" Jos. St. 81, 11 &c.

(b) Determined: (1) **لِيَتَّخِذَ مِنْهَا خِزَانَةً** "to take the entire treasure of the king" Aphr. 199, 10; **لِيَجْعَلَ اَحْلَامُكَ** "thou canst make good the dreams" Joseph 31, 11 [Ov. 284, 16]; **لِيَكُنْ لِي** "I have been ordered to have this done" Jos. St. 3, 21; **لِيَتَعَلَّمُ** "to learn and understand the investigation of words is an admirable thing" Aphr. 446, 15.—(2) **لِيَقْتُلُنِي** "to kill myself" Ps. 40, 14; **لِيَتَخَذَ** "to tend his people [as a flock]" Aphr. 193, 6; **لِيَفْهَمُوا** "thou canst understand the saying of our Lord" Aphr. 71, 6; **لِيَصْبِرُوا** "they wanted to keep fast hold of the Astabedh" ["general"] Jos. St. 89, 8.—(3) **لِيَصْغُرُوا**

§ 294. Together with these, there are cases in which the object clearly comes into genitive relation with the Inf. This can happen with personal pronouns only. Very rarely does it occur with the 1st sing.: **أَجْعَلُنِي** "to make me clean" Matt. 8, 2 P.; Luke 5, 12 P.; in the former of which places C., and in the latter S., read **أَجْعَلْنِي**. It is found rather more frequently with the 3rd pl.: **أَجْعَلْهُمْ** "to burn them up" Ov. 126, 2 (instead of **أَجْعَلُهُمْ**); **أَجْعَلْهُمْ** "to deliver them up" Mart. I, 153, 15; **أَجْعَلْهُمْ** "to render them (f.) ineffectual" John van Tella (Kleyn) 46, 12; **أَجْعَلْهُمْ** "to make them (f.)" Aphr. 319, 5; **أَجْعَلْهُمْ** "to preserve them (f.)" *ibid.* line 6.

INFINITIVE ABSOLUTE.

§ 295. The [indeterminate] general object,—the Inf. Abs.—is not of uncommon occurrence with Transitive and Intransitive, Active and Passive verbs. A definite object may also stand alongside of it. This Inf. serves to give more emphasis to the verb, by contrasting the action with some other one, or by giving expression to its intensity. Of course this emphasis has frequently become very trifling. Examples: **وَبَنَىٰ كَلًا**; “that he builds up” Aphr. 201, 5 (in antithesis to ‘throwing down’); **يَسْأَلُونَ سُبْحًا: وَمَا يَسْأَلُونَ إِلَّا عَنَّا** “for teachers are asked questions; they do not ask them” Spic. 1, 17; **جَسَدُهُ مَدْبُوعٌ**; **μόνον πίστευς** Luke 8, 50 C. (= Aphr. 21, 1; P. S. without Inf.); **وَمِنْهُمْ** “even when they are victorious” Jos. St. 15, 18; **وَمِنْهُمْ** “the prophet was very sorry” Aphr. 453, 11; **وَمِنْهُمْ** “but they destroyed (what he had built)” Aphr. 10, 20; **وَمِنْهُمْ** “overthrow it” Aphr. 201, 6; **وَمِنْهُمْ** “and while they are continually bestirring themselves” Aphr. 497, 7; **وَمِنْهُمْ** “but saw no man” Sim. 304 mid.; **وَمِنْهُمْ**

“why hast thou then [so greatly] sinned?” Aphr. 270, 5; ܠܚܝܬܐ ܒܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ “was she then troublesome to him?” Joseph 293, 2. With the Part. pass.: ܡܡܬܐ ܡܡܬܐ “killed is he” Gen. 44, 28; ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “torn in pieces is Joseph” Gen. 37, 33; ܠܐ ܬܪܝܐ ܕܥܝܢܐ “was it (m.) then sharpened?” Mart. I, 126 mid.; ܠܐ ܬܪܝܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ *οὐχ ὥσπ᾽ ἔστι ποτὲ τὴν Τύρον* Sachau, Ined. 2, 14 (§ 279) &c. Thus also with verbal Adjectives (§ 118) like ܡܡܬܐ ܕܥܝܢܐ “that he would have fled” Anc. Doc. 91, 3; ܡܡܬܐ ܕܥܝܢܐ ܕܥܝܢܐ “that you would altogether keep silence!” Job 13, 5. Similarly ܡܡܬܐ ܕܥܝܢܐ “that we keep good watch” Ephr. II, 401 B; ܡܡܬܐ ܕܥܝܢܐ “and is not sick” *Synodes* (Chabot) 28, 17, 22.

Placed
after the
Verb.

§ 296. Less frequently the Inf. Abs. stands *after* the verb, in which case the emphasis is even stronger: ܠܐ ܬܪܝܐ ܕܥܝܢܐ ܕܥܝܢܐ “and he did not see this water at all” Sim. 313, 12; ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “it is for thee to speak” Sim. 315 *ad inf.*; ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “arise!” Sim. 271, 6 (and such construction is frequently found in Sim.); ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “flew [swiftly]” Dan. 9, 21 (= Aphr. 370, 19); ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “then, as often as he merely *thought* on his sanctity” Ov. 189, 14; ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “only *believe*” Spic. 2, 13; ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ “only give command, O king!” Joseph 117, 11.

Without
Finite Verb.

§ 297. In very rare cases with the Inf. abs. the finite verb is left out altogether: ܐܬܝܬܐ ܒܝܕܐ ܕܥܝܢܐ ܕܥܝܢܐ “and sometimes they put Paul in bonds, and at other times they stoned him” Aphr. 300, 20.

Abstracts,
of another
form, taking
the part of
General
Object.

§ 298. The Inf. Abs. cannot take either attribute, or numeral, or attributive relative-clause nor can it stand in the plural or genitive, or govern a genitive. If the general object requires a measure of determination of that kind,⁽¹⁾ then an Abstract, of another form, answering to the verb, must be chosen. This however is sometimes done even where

(¹) Syriac is commonly satisfied with a simple adverb of quality, e. g. ܠܐ ܬܪܝܐ ܕܥܝܢܐ “he did not find fault with them severely” Aphr. 261, 19, where also ܠܐ ܬܪܝܐ ܕܥܝܢܐ ܕܥܝܢܐ might have been used.

the Inf. Abs. might stand. Examples: **ܐܢܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ ܐܝܬܝܢ** “Antioch experienced a violent earthquake” Land III, 244, 18; **ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ** “he died an evil and painful death” Sim. 333, 3 (a construction like this is common with **ܡܝܬ**); **ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ ܕܡܝܬ** “then was it destroyed for the last time” Aphr. 399, 6; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “he had been well brought up” Ephr. I, 110 E; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “lo, I have blessed thee with a manifold blessing” Joseph 297, 9; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “for lo, I have twenty times been slain” Mart. I, 253 *ad inf.*; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “for not once only shall he be put to death, or five times, or ten times” Mart. I, 246, 9; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “that they circumcise the heart of stone with the circumcision which is not [made] with hands” Ov. 125, 26; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “to put to death” Spic. 17, 20 (where the Abstract is employed to keep two infinitives from coming together). An Abstract occurs alongside of the Inf. Abs. in **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “thou art suffering a sad death” Simeon of Bēth Arshām (Guidi) 9, 10 = Knös, Chrest. 39. An abstract noun of allied meaning, but from a different root, appears in an exceptional way in **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “when men lie down in this sleep” Aphr. 170, 12; and **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “they fell asleep” Joseph 105, 11.

Such an Abstract noun may also be represented, where the connection is clear, by the relative **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “the feeble reprimand which he employed” Aphr. 262, 5; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “the wicked murders in which men destroy their brethren” Ov. 132, 14; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “the blessings with which thou hast blessed me” Joseph 201 *ult.*—202, 1 [= Ov. 299, 9—10]; **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “the fast which they kept” Aphr. 49, 12, and frequently; and so **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “they kept it (the fast)” Aphr. 44, 5. Cf. farther—where the words are from different roots—**ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** “the offence, which they committed against thee” Sim. 295, 2.

(¹) A later recension for liturgical purposes substitutes a more convenient construction, with the preposition: **ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ ܐܬܝܬ** *Offic. Sanctor. Maron. Hyemal.* (Romae 1656) p. 366b (cf. *Aestiv.* 74b *ult.*).

165 seems also to stand after adverbs and adverbial qualifications, when these constitute the real predicate, *e. g.* 165 165 "ὅτι μεθ' ὑμῶν ἤμην" John 16, 4; 165 165 "ἐν τῷ κόσμῳ ἦν" John 1, 10; 165 165 "εἰ ἐκ τοῦ κόσμου ἦτε" John 15, 19 (followed by 165 165 165 with *h*, because it precedes the predicate) &c.:—but, throughout, 165 with *h* has the meaning "became, happened" (ἐγένετο): 165 165 165 "ὁ κόσμος δι' αὐτοῦ ἐγένετο" John 1, 10 (165 165 would mean "was in his hand"); 165 165 165 "ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα" John 8, 41; 165 165 165 165 ταῦτα ἐν Βηθανίᾳ ἐγένετο John 1, 28; 165 165 165 165 πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο John 10, 35; 165 165 165 "and there was darkness" Gen. 15, 17 &c.

§ 300. The Impf. **ἰσοῖ** is commonly placed before the Participle, to convey the sense of the Impf.,—either independently or dependently (after γ). This collocation is employed particularly to express *continued*, or *repeated actions*, or *actions determined by ordinance*: **οὐδεὶς αὐτῶν ἔξουσιαν ἔδωκεν αὐτοῖς κρίσιν ποιεῖν** John 5, 27; **οὐδεὶς οὐκ ἐστὶν ἐπίσκοπος ἀλλὰ καὶ κληρικός** Ov. 219, 24; “*a Visitor or Presbyter or Deacon, who quits the world, shall leave whatever he has to the church*” Ov. 219, 24; **οὐκ ἐπὶ τῷ σώματι περιτέμνεσθαι** Aphr. 95, 14; “*for he commanded the Jews that they should not circumcise themselves*” Aphr. 95, 14; **ὅσον δὲ εἴπη . . . ἐσθήην δὲ καὶ**

Forms of
ἰσοῖ, used
for Em-
phasis and
Modifi-
cation.

§ 303. Far more common is the combination of **ᐱᐱ** with possessive suffixes for the 1st and 2nd persons; while for the 3rd person **ᐱᐱ** is used either alone, or with the possessive suffix. The usage here, in some meanings, is made to follow strict rules; in others it varies.

The bare form predominates also with א in the signification "belongs to", "is the property of": חַיְתָּ לִי "when thou hast something" Prov. 3, 28; הָאֵלֹהִים לְכָל בָּרִיאָה פָּנִי תֶּחֱזֹק ("unto every one which hath") Luke 19, 26; מִי שֶׁעוֹדֵף וְשֶׁמֵּצָא לוֹ מִשְׁכָּל "whoever has anything denies it, and whoever has nothing, struggles to get possession of something" Spic. 47, 2. In none of these three examples is there any definite subject. Compare הָאֵלֹהִים יֵשֶׁב עִם הַיָּדֵינוּ "he has to do with the judge" Isaac II, 42, 104. Farther, הָאֵלֹהִים יֵשֶׁב עִם הַיָּדֵינוּ "he, who has it (the possession) and loses it, does not find it again, and he, who has it not and runs after it, does not overtake it" Aphr. 356, 2; הָאֵלֹהִים יֵשֶׁב עִם הַיָּדֵינוּ "they had golden ear-rings" Judges 8, 24; הָאֵלֹהִים יֵשֶׁב עִם הַיָּדֵינוּ "but he had believing parents" Sim. 268; הָאֵלֹהִים יֵשֶׁב עִם הַיָּדֵינוּ "and his

beauty was unbounded" Sim. 272, 13; **ܩܝܠܐ ܕܥܡܐ ܕܝܠܐ** "who had a daughter" Sim. 273, 12; **ܠܟܠ ܡܪܝܬܐ ܕܝܠܐ ܡܥܩܝܠܐ** "for all distresses there are remedies" Aphr. 135, 3 &c.

Very rarely occur cases like **ܝܠܐ ܝܠܝܡܐ ܕܝܠܐ ܕܝܠܐ** "but we have liberty in ourselves" Spic. 13, 4.

With other prepositions or adverbs likewise, the bare form **ܕܝܠܐ** appears freely, although **ܕܝܠܐ** with suffixes often occurs too, especially when it comes after the prepositional phrase. In such combinations the signification is indeed gradually passing into that of the pure copula: **ܠܟܠ ܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** *ἐν ἀρχῇ ἦν ὁ λόγος* John 1, 1; **ܠܟܠ ܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "for in every land and among every people there are rich and poor" Spic. 18, 4; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "in whom is knowledge" Spic. 3, 11; **ܠܐ ܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "there is no strength in the wicked man to stand against the good" Aphr. 182, 4; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "Judas is not with them" Aphr. 65, 2; **ܠܟܠ ܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "all that is upon me" Spic. 3, 21; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "and with whom is no truth" Aphr. 182, 13; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "are there" Spic. 14, 1 &c.—**ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "the filth of sin which is in the villages" Ov. 116, 7 (parallel to **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "the sin which is in the streets of the towns" line 6); ... **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "all faults ... are in me" Ov. 141, 4; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "God was in them" Aphr. 70, 6; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "the brethren who are in the convents" Ov. 213, 11 (alongside of **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "the monks who are in their districts" Ov. 216 ult.); **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "she, who is in the midst of the sea" Apost. Apocr. 274 *paen.* (Gnostic Hymn); **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "for upon the top of high places is Wisdom" Prov. 8, 2; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "from those who were with him" Ov. 162, 14; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "if it had been always with him" Aphr. 128, 3; **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "the solution of which is not with us" Ephr. III, 687 C. &c.

ܕܝܠܐ occurs constantly with the suffix, when it is merely the copula; thus in cases like **ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ** "this is nothing else

(¹) Read thus.

end), &c.—ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ “it would be better for him” Ephr. in Zingerle’s Chrest. 257, 8; ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ “and his coming was not in vain” Aphr. 150, 15; ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ “and it went badly with them in the end” Aphr. 293, 5; ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ “our chastenings were manifold” Jos. St. 4, 14.

§ 308^b. A very rare construction and one pronounced by BA ܐܝܬܐ no. 650 to be old and rude, is ‘ܐܝܬܐ = simple ܐܝܬܐ: ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ. ܐܝܬܐ “and the writing is thus” Land III, 327, 24; ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ ܕܝܠܐ “whether this observance comes from the time of the Apostles” Jac. Ed. in Lagarde, *Rel. Jur. Syr.* 144, 4. Cf. BB p. 151, 4.

II. THE SENTENCE.

1. THE SIMPLE SENTENCE.

A. THE SIMPLE SENTENCE IN GENERAL.

§ 309. The Nominal sentence,—that is, the sentence which has a Nominal
Sentence.
Verbal
Sentence. Substantive, an Adjective, or an Adverbial expression as a predicate,—is not very sharply distinguished in Syriac from the Verbal sentence. The Participle,—becoming a pure Verbal form, but yet betraying its Nominal origin—, which is widely employed as a predicate, and ܐܝܬܐ which in like manner comes near to the Verb, mark stages of transition from the Nominal sentence to the Verbal sentence; while on the other hand sentences with the Substantive verb ܐܝܬܐ can scarcely be regarded as truly Verbal sentences. Farther the inner constructions severally of Nominal and Verbal sentences in Syriac do not greatly differ.

§ 310. A Nominal predicate, when set beside a Subject—without Copula
wanting. a copula—may form a sentence, just like a verb: ܐܝܬܐ ܕܝܠܐ ܕܝܠܐ “love (is) far removed from vainglory” Aphr. 256, 14 (v. farther examples, with Predicative Adjective § 204 A, and with Participle § 269 *sqq.*); ܐܝܬܐ ܕܝܠܐ “love is light” Aphr. 257, 22; ܐܝܬܐ ܕܝܠܐ

“for the just and the upright are the salt of the earth” Aphr. 457, 5; **مَنْ هَؤُلَاءِ** “who are these?” Sim. 271 mid.; **مَنْ هَؤُلَاءِ** “what then is this?” Aphr. 13, 12; and frequently **مَنْ هَؤُلَاءِ** “who is?”; **مَا هَؤُلَاءِ** “what is?”; **هَؤُلَاءِ هَؤُلَاءِ** “this is” &c. It occurs, though rarely, with the Part., as in **مَنْ هَؤُلَاءِ هَؤُلَاءِ** “the just and the upright are always found on the earth” Aphr. 455, 11; 457, 2; **هَؤُلَاءِ هَؤُلَاءِ** “these chastenings are sufficient” Jos. 5, 16.

§ 312. A. When the subject is a personal pronoun, it is sufficient to set it down once; and in fact it stands oftenest as an enclitic after the most important word in the predicate: **أَنَا بَرٌّ** “I am innocent” Job 33, 9; **أَنَا بَرٌّ** “we are thy people” Aphr. 488, 9; **أَنَا بَرٌّ** “am I then my brother’s keeper?” Gen. 4, 9; **أَنَا بَرٌّ** “if thou art wise” Prov. 9, 12; **أَنَا بَرٌّ** “that thou art either God, or the son of God” Addai 3 ult.; **أَنَا بَرٌّ** “ye are the sons of Cain” Aphr. 331, 9; **أَنَا بَرٌّ** “he is my brother” Gen. 20, 5; **أَنَا بَرٌّ** “that he is the Son of God” Ov. 163, 12; **أَنَا بَرٌّ** “she is precious” Prov. 3, 15; **أَنَا بَرٌّ** “she is a tree of life” Prov. 3, 18; **أَنَا بَرٌّ** “that they are the disciples of Christ” Ov. 177, 4 &c. For 1st and 2nd Pers. cf. the Participial forms, § 64.

Personal
Pronoun
as Subject.

In the case of two Participles, the Subject pronoun does not need to be repeated, *e. g.* **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ** Matt. 11, 4 P. (C. **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ**); **أَنَا بَرٌّ** **أَنَا بَرٌّ** “thou art exceeding angry and wrathful” Jesussabran (Chabot) 554, 11; **أَنَا بَرٌّ** **أَنَا بَرٌّ** “from me you receive nothing, and depart” John. Eph. 399, 15.

B. It is far less common for the pronoun of the 1st and 2nd person to stand alone at the commencement. A certain emphasis is usually conveyed in that arrangement: **أَنَا بَرٌّ** **أَنَا بَرٌّ** “when I was still but a little boy” Apost. Apocr. 274, 9 (Gnostic Hymn); **أَنَا بَرٌّ** **أَنَا بَرٌّ** “whilst thou art uplifted, vainglorious and proud” Aphr. 270, 8; similarly ll. 10, 11; **أَنَا بَرٌّ** **أَنَا بَرٌّ** “for thou art waiting and hoping” Aphr. 341, 6; **أَنَا بَرٌّ** **أَنَا بَرٌّ** Luke 10, 24 P. S. (C. **أَنَا بَرٌّ** **أَنَا بَرٌّ**) immediately after **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ** **أَنَا بَرٌّ** Matt. 10, 20 P. S.;

أَنْتَ؟ أَمْ لَا؟ *οὐχ ὑμεῖς λέγετε* (a question) John 4, 35 P. S.* (C. أَنْتَ أَنْتَ); (أَنْتَ أَنْتَ) جَعْلَ أَنْتَ؟ *أَنْتَ؟ أَنْتَ؟* *ὅτι ὑμεῖς οὐκ εἰσέρχεσθε* Matt. 23, 14 C. S. (P. (جَعْلَ أَنْتَ؟) جَعْلَ أَنْتَ؟ *ὅτι ὑμεῖς οὐκ οἴδατε* John 4, 32 C. (P. S. أَنْتَ؟ أَنْتَ؟ لَا سَحْ أَنْتَ؟) *“and I acquire knowledge and understanding”* Prov. 8, 12 &c. So in S. farther, Matt. 13, 17; Luke 22, 29 and 70; Luke 10, 24. With the 3rd pers. this is more frequent: أَنْتَ؟ *“and she leaped”* Sim. 273 *inf.* (Cod. Lond. adds لَوْن) &c.

C. The personal pronoun as Subject is very commonly placed at the beginning, and then repeated enclitically before or after the leading word in the predicate, so that this second form constitutes the copula: أَنْتَ؟ *“I am the Lord”*, occurring often; أَنْتَ؟ *“and I am dust and ashes”* Gen. 18; 27; أَنْتَ؟ *“I am as thou”* Job 33, 6; أَنْتَ؟ *“ἐγὼ εἰμι ὁ Χριστός”* Matt. 24, 5; سَيِّدُ سَيِّدُ *“we are the sons of Abraham”* Aphr. 331, 5 (l. 15 سَيِّدُ سَيِّدُ أَنْتَ؟ *“surely thou, Sennacherib, art an axe in the hands of him who hews, and a saw in the hands of him who saws therewith”* Aphr. 82, 2 (l. 4 أَنْتَ؟ *“and art a rod for striking with”*); أَنْتَ؟ *“ὁ τίς εἶ”* John 1, 19; أَنْتَ؟ *“μὴ σὺ μερίζων εἶ τοῦ πατρὸς ἡμῶν”* John 8, 53 &c. In particular this use is often found with the Part. as in أَنْتَ؟ *“it is I”* Matt. 14, 27, and elsewhere. So too when the pronoun of the 3rd person stands for the subject, the same word is frequently subjoined as the copula, and in fact the two are often directly combined: أَنْتَ؟ *“he is the chief of all created things”* Job 40, 19; أَنْتَ؟ (or أَنْتَ؟) *“she is the woman”* Gen. 24, 44; أَنْتَ؟ *“ὅτι αὐτός ἐστιν ὁ Χριστός”* Matt. 16, 20; cf. John 4, 29.

D. But the pronoun of the 3rd person often appears too in the enclitic form as a copula with the 1st and 2nd persons as Subject: أَنْتَ؟ *“I am thy son”* Gen. 27, 18; أَنْتَ؟ *“thou art my hope”* Job 31, 24; أَنْتَ؟ *“thou (f.) art my confidence”* *ibid.*; أَنْتَ؟ *“ὁ τίς εἶ ὁ Χριστός”* Matt. 16, 16 (cf. 26, 63); أَنْتَ؟ *“we are the people of God”* Aphr. 331, 4 and 15 (cf. *supra* C);

אֲנִיכָא אֲנִיכָא אֲנִיכָא ὑμεῖς ἐστε τὸ ἀλλας τῆς γῆς Matt. 5, 13; אֲנִיכָא אֲנִיכָא אֲנִיכָא “ye are the stones of the field” Ov. 115, 12, and thus frequently אֲנִיכָא אֲנִיכָא Aphr. 286 sq.

§ 313. The Copula may farther be expressed by אֲנִיכָא with suffix אֲנִיכָא as Copula, Wide choice in expressing the Copula. (§ 303), while אֲנִיכָא does not represent a proper copula, seeing that it is always an actual Tense form. But in all these cases the language has a wide choice among various modes of expression. Instead of the two forms cited in § 312 C for “we are the sons of Abraham”, viz:—אֲנִיכָא אֲנִיכָא and אֲנִיכָא אֲנִיכָא, the sentence might also have run thus: אֲנִיכָא אֲנִיכָא or אֲנִיכָא אֲנִיכָא or merely אֲנִיכָא אֲנִיכָא or, — slightly emphasizing the subject, — אֲנִיכָא אֲנִיכָא.

§ 314. The omission of the subject, when it may be understood from the connection, takes place not only with Participles, which pass over to the category of verbs (§ 253), but in certain cases also with Adjectives. Thus in particular, in short accessory clauses, *e. g.*: אֲנִיכָא אֲנִיכָא “who are in need” (“to whom it is insufficient”) Ov. 217, 14; אֲנִיכָא אֲנִיכָא “what he was due” Matt. 18, 30; אֲנִיכָא אֲנִיכָא διέμενε κωφός Luke 1, 22; אֲנִיכָא אֲנִיכָא οὐσση ἐγκύψ Luke 2, 5; אֲנִיכָא אֲנִיכָא “and when he was on the point of entering, he saw” Sim. 271 mid. (and frequently thus with אֲנִיכָא) &c. Farther in short sentences, rhetorically pointed with אֲנִיכָא: אֲנִיכָא אֲנִיכָא אֲנִיכָא “of those who were killed I have written to thee, and (it is) true [on the Fem. v. § 254 C]”; those who were stoned I have signified to thee, and (it is) to be relied upon” Mart. I, 120, 9; אֲנִיכָא אֲנִיכָא אֲנִיכָא “they struck him, and (he was) cheerful, lashed him, and (he was) proud, lacerated him and (he was) pleased” Moes. II, 56 v. 124; אֲנִיכָא אֲנִיכָא אֲנִיכָא “lacerating combs (were) in his sides, lashes on his back, and (they were) trifling to him” *ibid.* 57 v. 175; אֲנִיכָא אֲנִיכָא “and (he is) in need of alms” Aphr. 8 ult.; אֲנִיכָא אֲנִיכָא “and for avarice (that is) but little” Aphr. 268, 5 (where there are additional examples). Farther אֲנִיכָא אֲנִיכָא “for they are circumcised and uncircumcised” Aphr. 204, 4 (where the Part. influences the Adj.); — אֲנִיכָא אֲנִיכָא אֲנִיכָא “but over some things they have power, and over others none” Spic. 9, 23; cf. 10, 22.

like **ܥܢܝܢܐ ܕܥܝܪܐ ܕܥܝܪܐ** “the clear light,—that is Christ” Aphr. 14, 10; **ܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “the foundation,—that is the beginning of the whole building” Aphr. 7, 2 &c. But a like course is followed also in the most diverse grammatical relations⁽¹⁾: **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “to all these their purity was a complete fast” Aphr. 45, 17; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “of this great city the king of Assyria laid the foundations” Moes. II, 63 inf.; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “now the ram’s horns are broken” Aphr. 83, 20; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “for in Jacob’s prayer the mystery was prefigured, of...” Aphr. 63, 17; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “for Abel’s offering was accepted for the sake of his faith” Aphr. 18, 4; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “and whoever is not ashamed,—his wound is healed (= **ܕܥܝܪܐ ܕܥܝܪܐ**)” Aphr. 136, 3; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “and those who press on and approach him, into their secret ears his savour distills” Aphr. 449, 15; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “on all that garment, which was wrapped about his body ... appeared ... only one single colour” Ov. 165, 7, and frequently thus with longer or shorter relative sentences: **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “I have this to say” Aphr. 486, 5; **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “since we stand high, the whole people look to us, and let themselves be guided by us” Ov. 173, 11 &c. With Demonstrative pronoun: **ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ** “the sheep which has been lost out of all the flock,—about it the shepherd has anxiety” Aphr. 142, 10.

CONCORDANCE OF THE PARTS OF THE SENTENCE.

§ 318. The words **ܕܥܝܪܐ** “villages”, **ܕܥܝܪܐ** “asses”, and **ܕܥܝܪܐ** when it signifies “men”, are regarded as true plurals and are always construed with plural forms. The collective nouns denoting animals vary. Thus

Collectives
as Sing.
and Plur.

(1) In short sentences, however, it is comparatively rare.

(2) Read thus.

ܐܡܬܐ ܕܪܡܐܢܐ ܕܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the army of the Romans, which was with them, had dispersed themselves” Jos. St. 47, 20).

ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ with a plural genitive is perhaps always construed as plural, e. g. ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “a large number of Romans (i. e. soldiers) lived there” Sim. 273 mid. (contrasted with ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great mass of the people [Sing. Gen.] was alarmed and terrified” Sim. 357 mid., and ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the great body of the town marched along” Land II, 388, 6, where the Genitive determines the number and gender). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “more than two thousand men perished” Chron. Edess. (Hallier) 146, 5 (Document of 201); ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “the most of the people of the town remained with him” Addai 31, 8. — ܡܬܬܬܪܥܐ with plural is construed as pl. only. With these are joined cases like ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ Assemani I, 357 (Simeon of Bēth Arshām); ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “all who have come” *ibid.*, and frequently thus; but the sing. is more usual here, and it occurs even in that passage.

§ 319. Even when the plural subject is resolved into its parts by means of ܡܬܬܬܪܥܐ (§ 242, cf. § 351), it may be construed as pl., and that even when it is itself omitted: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “these ten little books which I have written thee take from one another” [i. e. “are written in continuation”—“form a series”] Aphr. 200, 15; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “they plunder each other” Ov. 119, 16; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “which are different from one another” Spic. 17, 19; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ *ἄλλα ἑαὐ γράφεται καθ' ἑν* John 21, 25: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “but they adhered to their several ways” Ov. 160, 21; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “all our ancestors were humble” Aphr. 188, 17; ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and these seven [planets] have each of them power [severally] over the divisions” Spic. 18, 9 &c. (But also in the sg.: ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “each of them, as has been ordered it (f.), quickly carries out his wish” Aphr. 281, 14, cf. Aphr. 438, 13; Ov. 176, 27). Similarly ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ “and all things stand opposed to each other” Aphr. 303 *ult.*—And thus even a simple ܡܬܬܬܪܥܐ ܕܡܬܬܬܪܥܐ with a plural following, is frequently construed in negative

Plur. in
Phrases
with ܡܬܬܬܪܥܐ.

**Verb in
the Sing.
with Subj.
in the Plur**

Rem. On the Gender of Compounds cf. § 142.

and
&c.

(2) Thus **هنا حياة**, "is life" Joseph 304, 8 is perhaps correct. Philoxenus (Budge II, CV, 11) ventures upon **هنا حياة** "one life".

and even with the 1st and 2nd Persons: **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα (ἡ γυνή)* Luke 8, 47 C. S. (P. *فجأة*), cf. v. 55; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “but they withdrew, as soon as they saw it” 2 Macc. 14, 44; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “they (the women) forthwith washed themselves and painted their eyes” Ezek. 23, 40; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “set forth immediately” Clem. 9, 18 &c. It is the same with **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “the same day give him the hire” Deut. 24, 15; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “we came the same day” Clem. 146, 32; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “they took her away the same day” John Eph. 222, 15.— So also **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “they went backward” Gen. 9, 23.

Gender and
Number of
a Group of
Nouns
coupled
with • or •
like ('on-
junction).

§ 322. When two or more nouns, connected by means of • or a like conjunction, combine to form one member of a proposition, then, as regards concord, various cases become possible. If the members of the combination are all plural and of the same gender, naturally the connection is construed in accordance therewith. But when there are differences in gender and number, it is sometimes the position, sometimes the assumed importance of one or more of the members, that determines the case. Besides, when several singulars are combined, they are sometimes treated as a singular, sometimes as a plural.

Singular: **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “our land and our city remained” Jos. St. 31, 3; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “male and female are not discriminated there” Aphr. 429, 1; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “and measure and number are full” Spic. 12, 18; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “then went forth Noah and his sons” Aphr. 477, 9; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “he and his seed were blessed” Aphr. 328, 16; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “she and her father’s house received an inheritance” Aphr. 329, 3 (and, often thus, when there is a *principal person* concerned); **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “procreation and children are from nature” Spic. 11, 20; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “in which troop or order?” Ephr. III, 245 D; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “and when there was earthquake, famine, pestilence and war” Jos. St. 1, 4; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “there did not rise in their heart wrath or impurity” Aphr. 428, 6; **וַיֵּצֵאוּ אֹתָהּ מִן הַמִּדְבָּר** *וְהָיָה כִּי יֵרָאֶה לָאִשָּׁה פָּאֶרְחָהּ* *καὶ ὡς ἰδούσα παραχρήμα* “that quickly grief

Cf. farther *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “soul calls to thee and body, that thou shouldst take pity upon them, so long as they endure” Quotation in Barh. gr. 2, 15 *ult.* (where at first the member standing at the beginning exercises its influence, but afterwards, in the pl., the m. predominates). The case is the same as with *ܐܝܢܐ* in *ܐܝܢܐ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “all the lusts, together with all the briars of sin, are burned up therein” Ov. 164, 13.

The different Persons (1st, 2nd, 3rd) when bound together.

§ 323. In ranking together nouns of different persons, the 1st preponderates over the 2nd and 3rd, and the 2nd over the 3rd: *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “I, thy lord, and thou, the steward, know [1st pl.]” Ov. 303, 13; *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “and we rose up, I and he” Jos. St. 29, 13, cf. line 10; *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “I, with my kingdom, am free from guilt” Jul. 70, 12; *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* *ibid.* 132, 10; *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “thou and thy father’s house shall serve [2nd pl.]” Aphr. 272, 10. The exception *ܐܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ ܕܝܢܝܢ* “neither thy king nor his command, neither thou nor thy power, nor even our chastisements, are able to separate us” Mart. I, 155, 8,—has nothing remarkable in it, seeing that the 2nd person in this case is put between two 3rd persons.

ARRANGEMENT OF WORDS.

Position of the Subj. and Pred.

§ 324. A. The relative arrangement of the principal parts of the sentence is very free. The Subject in the Verbal sentence,—just as in the Nominal sentence, stands sometimes before, sometimes after the Predicate; and sometimes its parts are even broken up or inverted by parts of the predicate.⁽²⁾ It is of course granted that in purely Verbal sentences, particularly in simple narration, the Predicate stands more

(¹) = *ܐܢܝܢ ܕܝܢܝܢ*.

(²) How freely words may be arranged in Syriac, is well demonstrated by comparing passages of Syriac with Arabic translations of them. The Arab in that case is continually *obliged* to alter the arrangement of the words, while the Syrian in almost every instance might have *chosen* that arrangement which is absolutely *binding* upon the Arab.

frequently before the subject; but this is by 'no means a fast rule,— apart even from the fact that, if a new subject of importance appears, or if the subject has to be brought emphatically into notice, it is more usual to place the subject first. Also in sentences with the participle, the predicate perhaps stands oftener before, than after, the subject. But in purely Nominal sentences the reverse is the case. Still even the predicative adjective very often goes first, particularly in short secondary sentences with **ܕܒܪ**. It is farther to be noticed that, in the most diverse kinds of sentences, demonstrative pronouns are commonly placed at the beginning. In none of these cases do absolutely unbending rules prevail; and a Syriac sentence can scarcely be imagined, in which the position of the subject, relative to the predicate, might not be altered, without offending against grammar. Even the rhetorical effect might in most cases be preserved though the order were changed, perhaps by adding or omitting an expletive word like **ܐܝܬܐ**. The diversity of arrangement in sentences standing close together has often indeed a rhetorical purpose; but not seldom the same thing has been brought about quite unconsciously. Instances of all forms of arrangement might be adduced in abundance. It will suffice, however, to illustrate merely the leading cases by supporting-passages, confronting them with one another.

B. *Verbal Sentences, Perf.*: **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “the blessed St. Simeon said to him” Sim. 271, 13, immediately following **ܐܝܬܐ** **ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** *ibid.* 1, 3 (where, however, Cod. Lond. reads **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ**); **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “if the soul abandoned the body” Moes. II, 90 v. 221, beside **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “if his power abandoned creation” *ibid.* v. 222; **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “and the power of God appeared” Aphr. 25, 1, beside **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** line 4, cf. line 6; **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “and he, on whom the law had not been imposed” Aphr. 25, 9, close to **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “and on their righteousness the law was not imposed” l. 22; **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “destroyed is our sanctuary, and our house of prayer is laid waste” Aphr. 491, 1.—*Imperfect*: **ܐܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ ܕܥܝܬܐ** “for it pleased the Lord that by thee his name should be glorified” [*lit.* “the Lord willed that by thy hands &c.”] Sim. 270 mid.,

close beside **ܕܠܗܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “that by thy hand the laws and ordinances of the holy Church be maintained”; **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “and let his mind glow in the spirit of his God, and let his praying comfort him in his loneliness” Ov. 185, 12.—*Participle*: **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “... know... that upon the foundations of the building the stones are laid, and then upon the stones the whole building rises” Aphr. 6, 14 (and quite similar in 7, 1); **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “all these things faith demands” Aphr. 9, 10, alongside of **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “and these works are required for the king Christ” l. 12 (where the logical parallelism is set above the grammatical, as often happens); **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “destroyed are our priests, and our head is veiled” Aphr. 491, 1.—That the verb may also stand a long way after the subject, is shown by cases like **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “Jovian, who was Roman Emperor after him, preferred peace to everything else” Jos. St. 8, 17.

C. *Nominal Sentences*: **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “heaven is small and filled with thee” Moes. II, 80 v. 75, beside **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “small for thee is the world, and the parts of the earth are not sufficient for thee” v. 77; **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “the sun is more excellent than the moon, and greater is the moon than the stars which attend it” Aphr. 434, 19 &c. In **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “a powerful commander is fasting” Ov. 99, 19, the subject is postponed in an unusual way, to obtain rhetorical effect.

D. The position of **ܕܡܫܝܚܐ** results, to a certain extent, from § 299. Apart from certain cases like those noted in §§ 260, 261, 300, it generally follows the most important word of the predicate (cf. even **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “to become servants” Ov. 311, 24); thus it often appears, along with such word, before the subject. It is not common to have it placed at the very beginning, as it is in **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “Canaan’s children became slaves” Joseph 43, 4 [Ov. 290, 12]; **ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ** “that free persons become servants” *ibid.* 42 *paen.* [Ov. 290, 8].

E. We have already had cases, in which the subject appears in the

middle of the predicate, v. § 312. Thus: **بِمِيقَاتِهِ سِبْ** **إِلَهُ** “that we are God’s servants” Ov. 173, 18; **أَنَا وَهَ جَمِيعًا كَسَلًا** “it is a weapon against the wicked one” Aphr. 44, 2; **يَجْعَلُ إِيَّاهُ يَحِلًا** “since thou art a greedy dog” Mart. I, 183 mid. &c. The reverse happens in **إِيَّاهُ فِي إِيَّاهُ** **أَنَا وَهَ جَمِيعًا** “he had, however, believing parents” Mart. II, 268.

§ 325. The *Object* stands most frequently after the governing word, but often too before it, v. § 287 *sqq.* Even in the case of the Inf. with **د**, it is not uncommon to put the object first, v. § 293. In these cases, at bottom, there is a true Involution. Position of the Object.

§ 326. In simple, plain speech adverbial qualifications most frequently follow that leading member of the sentence, to which they specially belong, *e. g.* **يَمِ يَحْلِسُ حَتَّى يَجْعَلُ** “when they came to the altar” Sim. 272, 8, but often too they precede it, *e. g.* **يَحْفَظُهُ إِذَا** **إِلَهُ** **يَحْلِسُ** **إِلَهُ** **يَحْلِسُ** “and he had been initiated [had been made perfect] in the whole Divine mystery” Ov. 165, 16; **فِي نَمْعًا** **يَقُولُ** **إِلَهُ** **يَحْلِسُ** “from intercourse with women ye shall keep yourselves separate” Ov. 173, 24; **يَمِ** **إِلَهُ** **حَقَاقِجًا** **عَتَقًا** **يَحْلِسُ** **إِلَهُ** **يَحْلِسُ** **يَحْلِسُ** **يَحْلِسُ** “while not even about simple fare for the due supply of nourishment to the body, shall ye take any trouble” Ov. 174, 8; **يَمِ** **يَحْلِسُ** **يَحْلِسُ** **يَحْلِسُ** “whoever expects to enter into rest” Aphr. 107, 18 &c. The position of adverbial qualifications may often be of extreme variety, particularly when several occur in one sentence. The simple sentence **يَحْلِسُ** **يَحْلِسُ** “the Creator prepares the wine”, Ephr. III, 663 A, permits of five other arrangements of the words, which arrangements are all good Syriac; only, in this case, just because of the antithesis to **نَسْفًا** “the host”,—which opens the next sentence, it is most convenient to put the subject first, and the placing of the object last comes readiest to hand. With the adverbial complement, **يَحْلِسُ** **يَحْلِسُ** **يَحْلِسُ** **يَحْلِسُ** “the Creator prepares the wine in the vines”, the number of possible arrangements is very considerably increased; but, provided that the genitive association of **يَحْلِسُ** **يَحْلِسُ** is kept together, all other conceivable interchanges of position are permissible, although the placing of the words **يَحْلِسُ** **يَحْلِسُ** in the very beginning of the sentence, for Position of Adverbial Qualifications.

ibid. l. 13; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “while he killed none of the Goths” Jos. St. 85, 16; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “because the city did not suffice for the Goths” *ibid.* 86, 21; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “that they should not stir up war against one another” *ibid.* 90, 6 &c. No essential difference is occasioned by the interposition of particles, as in **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “but they did not die” Ov. 170, 17; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for he never submitted to this, that” Ov. 179, 8; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for I have not in all my days erected any building” Sim. 271, 4; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for never is thy goodness vanquished by our wickedness” Aphr. 493, 7; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “for there was no flesh (meat) at all within the city” Jos. St. 69, 4. Less common are cases like **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “on whom God’s righteousness, in his jealousy, would not have been revealed for his punishment” Ov. 187, 16 &c.

ܘܠܐ stands also where the predicate is an adjective: **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “it is not well that [he] be . . .” Gen. 2, 18; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “it is not true for him, that” Aphr. 498, 6, 13; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “over some things they have no power” Spic. 9, 23; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “this is not beautiful, like that” Anc. Doc. 87, 9; **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** “but their sufferings were not less than [i. e. nothing short of] a martyrdom” Ov. 170, 5 (where however **ܘܠܐ ܡܬܬܝܠܐ ܕܝܗܘܐ ܕܝܗܘܐ** would also be correct).

B. Otherwise, to express negation in the Nominal sentence,—and in the very same way in a Verbal sentence, when a different word from the verb (inclusive of Part. and predicative adj. as well as **ܐܕ**) has to be rendered negative,—**ܘܠܐ** is strengthened by means of an enclitic **ܐܕ** (thus **ܘܠܐ ܐܕ**) or by means of **ܐܕ** (in that case always written **ܐܕ**). The first method is the more frequent of the two in ancient writings: some avoid **ܐܕ** altogether, while others employ the two promiscuously. There is no difference in their signification. Of course an author has often to consider whether he has to negative the whole sentence by means of negating the verb, or merely to negative a single word or phrase; thus the mere separation of the **ܘܠܐ** from the verb may, amongst other effects, account for the appearance of the corroborating Form, while an additional

[illegible]

E. Again, in elliptical speech, such as simply لا "No", and in cases like لا وَحَاضِرُهُمْ مَعَهُمْ سَبِيحٌ وَحَاضِرُهُمْ "and with some of them we are satisfied, and with others not" Spic. 10, 19; لا وَلَوْ "but if not, then . . "

Aphr. 441, 7, and in other passages; ܐܠ ܕܠܝܢܐ ܕܠܝܢܐ “*quod utinam non (fuisse)*” Assem. II, 44^b (Philoxenus); ܐܠ ܕܠܝܢܐ ܕܠܝܢܐ “I have written for those who are amenable to persuasion [sons of persuasion], not for scoffers” Aphr. 441, 8; ܐܠ ܕܠܝܢܐ ܕܠܝܢܐ *kai oux ws ol grammateis autwn* Matt. 7, 29; and, in a similar use, the word often occurs.

F. Again, it constantly presents itself in certain combinations, like ܐܠ ܕܠܝܢܐ, ܐܠ ܕܠܝܢܐ, ܐܠ ܕܠܝܢܐ “without” (and “that not”, “lest”, *ne*). So in Nominal compounds like ܐܠ ܕܠܝܢܐ “immortal”; ܐܠ ܕܠܝܢܐ *ἀφθαρτα* 1 Cor. 15, 53 &c.; also in cases like ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “O foolish and unintelligent people!” Mart. I, 113 *inf.* So too ܐܠ ܕܠܝܢܐ “no one”, ܐܠ ܕܠܝܢܐ “nothing”.

G. Here and there occurs also ܐܠ for ܐܠ ܕܠܝܢܐ or ܐܠ ܕܠܝܢܐ. Thus ܐܠ ܕܠܝܢܐ ܕܠܝܢܐ “did we not cast *three* men?” Dan. 3, 24; ܐܠ ܕܠܝܢܐ ܕܠܝܢܐ “did not the Egyptians and the Moabites and ... oppress you?” Judges 10, 11 (and that the fact of interrogation in such cases does not necessarily call for ܐܠ, [instead of ܐܠ ܕܠܝܢܐ] is shown by ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ *οὐ Μωυσης δεδωκεν υμιν τον νομον*; John 7, 19); ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “and there was nothing else revered in the vehicle” Moes. II, 166 v. 1397; ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “not merely men do they injure” Spic. 12, 7; ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “not merely she who commits adultery is put to death” Spic. 15, 20; ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “and he did not, because he was alone, remain unheard” Aphr. 70, 8 &c. These sentences are not all free from a suspicion that the text has been tampered with; and this suspicion applies with special force to the words ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual ܐܠ stands immediately before the verb.

§ 329. ܐܠ and its strengthened forms ܐܠ ܕܠܝܢܐ, ܐܠ ܕܠܝܢܐ can never come after the word to which they most directly refer. In the simple Verbal sentence, for instance, ܐܠ must stand always before the verb.

§ 330. That a double negative may even in Syriac have the force of an affirmative, we have seen in several examples which embody restrictions; cf. farther ܐܠ ܕܠܝܢܐ ܐܠ ܕܠܝܢܐ “she was not born, but came forth” Ov. 403, 22, where in a way quite unusual ܐܠ stands immediately before the verb.

Position
of the
Negative.

Double
Negative.

ܥܕ ܐܢܝܢ “for not only did he not deprive them of a share in the alms of his beneficence” Ov. 195, 1 &c. But, in particular circumstances, there may be attached to a negative sentence another ܐܢܝܢ, with a noun to be specially negated; or the negation of several things may be expressly specified, alongside of the leading negation: ܡܨܥ ܕܡܨܥܐ ܕܡܨܥܐ “and of the race of the monks not even one was injured” Jul. 26, 13; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “for nothing whatever proves a hindrance to prayer, and neither sword nor fire brings it to perplexity” Anc. Doc. 104, 25; ܡܨܥ ܕܡܨܥܐ ܕܡܨܥܐ “therefore he did not even take his eyes off the stiff-necked people of the children of Israel” Ov. 194, 26; ܡܨܥ ܕܡܨܥܐ ܕܡܨܥܐ “the truth of our God, neither in our life nor in our death, do we give up” Mart. I, 186 mid.; ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “be not thou afraid nor alarmed, either before kings or judges” Sim. 300 mid.; “in such-and-such lands ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ no man sees sculptors, nor painters, nor . . . nor . . .” Spic. 17, 4 &c. In all these cases other modes of expression might also be used, cf. *e. g.* ܐܢܝܢ ܐܢܝܢ ܐܢܝܢ “but this brought him no help at all” Ephr. II, 212 B.

INTERROGATIVE SENTENCES.

§ 331. A. In Syriac there is no special syntactical or formal method of indicating direct questions, as to “whether” the Predicate applies to the Subject. Such interrogative sentences can only be distinguished from sentences of affirmation by the emphasis. ܐܢܝܢ ܐܢܝܢ may mean “God is great”, quite as well as “Is God great?”

B. The special interrogative words (which enquire about the subject or its attributes or other relations, or again after individual parts of the predicate), stand mostly at the beginning of the sentence: ܡܨܥ ܕܡܨܥܐ “how long art thou to keep running after what never stops?” Ov. 119, 10; ܡܨܥ ܕܡܨܥܐ ܡܨܥܐ “whom hast thou ever seen, that had grown rich and was satisfied?” Ov. 119, 11; ܡܨܥܐ “and how did he make him to be sin?” Aphr. 134, 6; ܡܨܥܐ “which religion is true?” Mart. I, 182, 6 &c. There is

Interro-
gative Sen-
tences.

no essential divergence in cases like **چا اچ چ قهقلا هتيل اچ** ; **ترقيل ؟** “of what commands and judgments then did Ezekiel say that . . . ?” Aphr. 318, 11; **حظلا لاميل اومل حلامف** *ὥς πότε ἔσομαι μεθ’ ὑμῶν*; Matt. 17, 17; Luke 9, 41, and similar cases. But the interrogative is frequently shifted farther on in the sentence; only it is never permitted to stand after the verb or the copula: **چو حوب جاره ضلا اچ چو** : **چو** “what supports this stone?” Moes. II, 88 v. 182; **اومل اومل اومل اومل** “his constant exhortations to the clergy under vows of chastity, who can recount?” Ov. 176, 14; **چصلا** **اومل** “but to the mighty proportions of his renunciation, which of the monks could compare himself?” Ov. 184, 22; **كهملا ؟** **حوب حظلا لا بعيل** . . . (long relative sentence), why has it not passed from me?” Aphr. 469, 1; **اومل** **اومل** **اومل** **اومل** “above the heavens what is there?” Aphr. 496, 2; **اومل چا غراه اچ چا** **اومل** **اومل** **اومل** “how can this apply to Saul?” Aphr. 342, 17; **اومل** **اومل** **اومل** “what is her race?” Moes. II, 110 v. 538; **اومل** **اومل** **اومل** **اومل** “wherefore and to what end is the face of the lion?” Moes. II, 104 v. 431; **اومل** **اومل** **اومل** **اومل** “whose are these books?” Sim. 269 *inf.* &c.

For sentences with **حظلا** v. § 373.

2. COMBINATION OF SEVERAL SENTENCES OR CLAUSES.

A. COPULATIVE SENTENCES.

Ellipses in
Copulative
Sentences.

§ 332. Two nouns are strung together by means of **و** or **او**.⁽¹⁾ If there are more members than two, the conjunction need only appear before the last of them, as in **اومل اومل اومل اومل** “land, the vine, and the olive stand in need of careful attention” Ephr. Nis. p. 8 v. 91 &c. Two or more nouns are combined to form one member of a sentence, while the association of several verbs properly constitutes, on

(¹) On **او** in comparisons v. footnote to § 249 E.

all occasions, just so many sentences. But the grammatical sense makes no nice distinction between these cases, as is proved by the circumstance that the same conjunctions are employed for both. The connection of sentences, even with two verbs, is often very intimate, when, for instance, both verbs have the same subject and object, and perhaps even the same adverbial qualifications, as in a sentence of this sort: **וְעַל כֵּן שִׁמְעוֹן בָּנָה וּבָנָה הַבַּיִת** “on this account Simeon founded and built the house”. Gentle transitions gradually lead to a perfectly clear separation of the two clauses, as when I say: **וְעַל כֵּן שִׁמְעוֹן בָּנָה הַבַּיִת** **וְעַל כֵּן שִׁמְעוֹן בָּנָה הַבַּיִת** “on this account Simeon founded the house, and on this account he built the house”. But only special reasons could justify such a tedious mode of expression. In most cases, in which there is a combination of clauses thus closely related in contents, some form or other of *Ellipsis* will appear, even though the conjunction fall entirely away. Thus also the proper verb for two closely connected clauses is often omitted in the second position, even though number and gender are different. The possible varieties of expression in such cases are very numerous. Compare the following examples: **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי** “and there were born to him of Leah, Reuben, Simeon &c., and of Rachel, Joseph and Benjamin” *Aphr.* 480, 8; **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי** [וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי] “and their aspect was like fire, and their faces like gleams of flame” *Sim.* 271 *inf.*; **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי** “the men who are under vows [sons of the rule, *canonic*] shall learn psalms, but the women [daughters of the rule] hymns also” *Ov.* 217, 18; **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי** [וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי] “haughtiness and pride do not beseem the lowly, nor does a crown [beseem] the head of the poor” *Aphr.* 180, 15; **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי** “thy contemplation may cleave to the dust, thy search to the mire, thy course to the earth” *Moes.* II, 96 v. 328; **וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי וְיָלְדוּ לְיִשְׂרָאֵל בְּנֵי**

(¹) The same tense as that at the beginning of the clause could not stand here (§ 260).

337 E; لا اطلب حصص حمزاتك فاجتنب امتعادي^(١) وغبوب "search not in me for my faults, so as to requite me as I have deserved" Ephr. III, 522 E; لا اتركك مني واهل بيتي واهل بيوتهم واهل بيوتهم واهل بيوتهم "turn not away (thine eyes), O Lord, from my wretchedness, and let me not become a servant of Satan" Ephr. III, 523 A &c.

With **al**: **ولا اجزا حب او المظنه انحدب**: "and grieve not or be desponding in thy thought" Sim. 301, 4 (Cod. Lond. otherwise); and many similar instances. Cf. **لا يهون فعتل مصفصعل رقب منعل اقل:هجل**. **او غتلهل لالعل خلصل او بفحلل حبسه**: **قتل رقب ببهسه او رضع** "Priests, Deacons, and men under vows shall not be curators or agents for laics, or take charge of the lawsuits of their own relatives, or undertake for hire the conduct of the suits of any one whomsoever, or be in constant attendance at the door of the judge" Ov. 218, 8. In this example several prohibitions are comprised, in part by means of **o**, in part by **al**, while only a single negative is expressed. Of course the negative might have been repeated once or oftener.

§ 334. A. In several of the sentences quoted above, the connection effected by • has figured as a somewhat inexact mode of signifying a relation, which is not quite identical with the one given in the first clause. Such an “and” is also found sometimes when a consequence, or a contemporaneous accessory circumstance, is dealt with: **ضحي ايجي يومه**, “what should I have done, to hinder the sun?” ZDMG XXX, 117 v. 235; **لاسلح ملح انوسع انس هفصا انه**, “whither had we all withdrawn ourselves, that thou didst arise?” Joseph 227, 4 [Ov. 312, 12]; **وحدبهم حبلوه لا عجد ولا صبارك جع قوسا وحتلا**, “and to him who has set his building upon a rock, whereon it is not swayed by winds and waves” Sim. 395, mid.; **فمدا فامد انا في ماحتها جتبا**, “the mouth which said “God”, at which the reins of beings created trembled” Ov. 138, 24; **اقب لاندل ومديم دخل فوبل**, “the curtain which the priest raises and (through which he then) enters” Apost. Ap. 176, 18 (Gnost. Hymn); **اسر بافع حبس ناچلا يعظيلا**, “as he produced

Copulative Sentence for a Contemporaneous circumstance or for a Consequence.

(¹) V. § 64.

Simeon of Bēth Arshām (Guidi) 11, 4 = Knōs, Chrest. 44 *inf.*; ܦܝܡ ܨܝܒܐ “showed before” Aphr. 451, 9; ܦܝܡ ܨܝܒܐ “died before” Euseb. Ch. Hist. 128 *paen.*; ܦܝܡ ܨܝܒܐ “was said beforehand” *ibid.* 14, 14, 18; 275, 6 *ab inf.* (more frequently ܦܝܡ occurs in this application without the ܐ, § 337 A). In these cases, however, subordination of the second clause is permitted, and in certain of them it is much more usual. Thus along with the afore-mentioned ܦܝܡ ܨܝܒܐ, there occurs also ܨܝܒܐ ܦܝܡ “who ventures to say?” Aphr. 430, 12, and ܨܝܒܐ ܨܝܒܐ “he ventured to say” Ov. 196, 15.

Government of such Combinations.

§ 336. In the case of two closely combined verbs, the substantive Object, which is governed by both, needs to appear once only, § 332 (*e. g.* ܦܝܡ ܨܝܒܐ ܨܝܒܐ “that he reveal and make known his mind” Jul. 83, 9; ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “he ennobled, elevated and glorified the sons of men” Aphr. 336, 3, where no fewer than three verbs have only one expressed object). Not only so, but an Object-suffix which belongs to both verbs is occasionally attached to one only: ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “ἐξῆλθε αὐτὸν καὶ βάλε ἀπὸ σοῦ” Matt. 5, 29 C. (P. ܨܝܒܐ ܨܝܒܐ; S. ܨܝܒܐ ܨܝܒܐ); ܨܝܒܐ ܨܝܒܐ “and they dragged and threw him down” Aphr. 471, 12; ܨܝܒܐ ܨܝܒܐ “lamed and hindered them” Aphr. 330, 16 &c. And then, two verbs are often so intimately associated that the government of the one, which may not be at all that of the other, operates for the entire combination, and the object stands next to the verb to which it by no means belong: ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “while he rises up and numbers the stars of heaven” Aphr. 199, 13; ܨܝܒܐ ܨܝܒܐ ܨܝܒܐ “the cup ye have had the daring to steal from me” Joseph 238, 9 [Ov. 318, 14]; ܨܝܒܐ ܨܝܒܐ “he referred this to him beforehand” Aphr. 12, 3; ܨܝܒܐ ܨܝܒܐ “because the Romans entered and set up the eagle in the temple, together with the image of their emperor” Ephr. II, 222 E; ܨܝܒܐ ܨܝܒܐ “and he hastens to practise iniquity” Isaac I, 266 v. 362; ܨܝܒܐ ܨܝܒܐ “they had craftily dug mere pits” Land III, 257, 3; ܨܝܒܐ ܨܝܒܐ “Moses, here below, brought himself down to the lower people in Egypt and prepared the Passover” ZDMG XXVII, 571

לֹא "had been promised before" Aphr. 26, 4, and many other verbs with פָּקַד and פָּקַד, and particularly in translating Greek verbs compounded with προ-; in passive forms like פָּקַד לִנְפִי "had been pointed out before" Aphr. 63, 18, or (more rarely) like מִלְפָּקֶם מִלְפָּקֶם "is prefigured" Isaac II, 136 v. 600 &c. So too in another sense יָצָא בַּבֹּקֶר "that they ascended in the morning (the next morning)" Sim. 293 mid.—אֲמַן אֲמַן אὐτὸν ὑπερύψωσεν Phil. 2, 4; אֲמַן אֲמַן "strongly convinced him" Sim. 279 mid.; אֲמַן אֲמַן "loved much" Ephr. in Wright's Cat. 689 a, 14; מְצַל לֵב מְצַל "thou speakest a great deal" Job 15, 4 &c. This verb too (אֲמַן) is often put second: לֵב אֲמַן "thou heapest up much treasure" Isaac II, 92 v. 67; זָחַל אֲמַן "abuse greatly" Joseph 213, 12 [Ov. 305, 8] (var. אֲמַן אֲרַח "exclaim loudly") &c. (cf. *supra* § 335).—מְעַלְמֵם מְעַלְמֵם "they are farther cultivated" Aphr. 458, 1 &c.—נָשָׁח לְחַל "he by chance forgets" Aphr. 296, 8.—נִבְּלָה בָּלָה "he built anew" Land III, 246, 14; נִבְּלָה בָּלָה "was laid down anew" Land III, 177, 27—נִשְׁבָּח מִנְּפִי "he begins again" Aphr. 439, 3 &c.—נִשְׁבָּח מִנְּפִי "they buried him in haste" Ov. 207, 26—נִשְׁבָּח מִנְּפִי "she speedily gained health" Ephr. III, 554 E; נִשְׁבָּח מִנְּפִי "he eagerly flung off every burden" Ov. 166, 7—נִשְׁבָּח מִנְּפִי "he placed him in the midst" Ephr. III, 569 A—נִשְׁבָּח מִנְּפִי "they shot, in corresponding fashion" Mart. I, 79, 12; and so too with other verbs, particularly in translations from the Greek, like נִשְׁבָּח מִנְּפִי, נִשְׁבָּח מִנְּפִי, נִשְׁבָּח מִנְּפִי "again"; נִשְׁבָּח מִנְּפִי "late"; נִשְׁבָּח מִנְּפִי "long" &c. Very probably in all these cases other constructions might have been employed, for instance with ו, or with subordination effected by means of אֲדִי or אֲדִי.

B. The construction of אֲמַן has a special ranking of its own in this section: אֲמַן אֲמַן "they could draw out" ("they were able, they drew out") Sim. 365 mid.; אֲמַן אֲמַן "has (he) been able to save thee?" Dan. 6, 20; and even negatively, אֲמַן אֲמַן אֲמַן ὥστε μηκέτι χῶρσιν Mark 2, 2; אֲמַן אֲמַן "could not cut it (m.)" Mart. I, 129 ult.; אֲמַן אֲמַן "could not save him" Jul. 96, 17; אֲמַן אֲמַן "she could not cross over" Ov. 12, 19. Additional instances are found in Ephr. (Lamy) I, 607 str. 19; 617 str. 1; 684 str. 18; Joseph 124, 8 sq. &c. Cf. אֲמַן אֲמַן "how could he drive her away?" Joseph 100, 5.

At the same time, such construction of this very common word is relatively rare. So **לֹא יָשְׁעוּ מִלְּהוֹתוֹ** “they were not able to put him to death” Ephr. II, 435 B = Lamy I, 23 str. 26.

Govern-
ment of
such Com-
binations.

§ 338. A. Just as in the case of verbs connected by **ו** (§ 336), so when two verbs are placed together without a conjunction, an object which is common to both usually appears only once: **מִן הַיָּמִים הַהֵם יִבְרָכְךָ וְיִזְכְּרְךָ** “when thou dost introduce the memory of him into thy soul, and cause it to dwell there” Ov. 163, 20; **עָבְדָה חֲבִילָה צָרָה וְאָגַלָה** “she took garments of mourning and put them on” Jac. Sar., Thamar v. 280. With suffixes: **וְיִשְׁעוּ אֹהֲבָיו** *ἀναγαγὼν αὐτόν* Luke 4, 5 S.; **וְיִשְׁעוּ אֹהֲבָיו** *καὶ συστειλάντες ἐξήνεγκαν καὶ ἔθαψαν (αὐτήν)* Acts 5, 10; **וְיִשְׁעוּ אֹהֲבָיו** “he lifted them up and poured them out” Sim. 273 *inf.*; **וְיִשְׁעוּ אֹהֲבָיו** “he took and gave her” Ov. 168, 7; **וְיִשְׁעוּ אֹהֲבָיו** “he brought him and led him in” Sim. 271 *mid.*; and thus pretty often.

B. When the object belongs only to one of the verbs thus set together, it may yet be separated from it by the other verb, just as in the case of verbs connected by means of **ו**: **וְיִזְכְּרְךָ מִיָּדָיו** “a wonderful mystery he held by anticipation in his hands” Aphr. 64, 5; **וְיִזְכְּרְךָ מִיָּדָיו** “this too our father did beforehand by mystic sign” Aphr. 63, 13; **וְיִזְכְּרְךָ מִיָּדָיו** “the knowledge . . . that they had before” Aphr. 448, 16; **וְיִזְכְּרְךָ מִיָּדָיו** “and the Lord came and cast fire upon the earth” Ov. 124, 14; **וְיִזְכְּרְךָ מִיָּדָיו** “who has come in and brought us money?” Joseph 229, 7 [Ov. 313, 17]; **וְיִזְכְּרְךָ מִיָּדָיו** “those, who . . . , he subjected to much contempt and humiliation” Ov. 175, 11; **וְיִזְכְּרְךָ מִיָּדָיו** “and this they made known in Edessa, by means of messengers” Jos. St. 90, 15; **וְיִזְכְּרְךָ מִיָּדָיו** “whom he sent for” John Eph. 328, 6 &c. So too **וְיִזְכְּרְךָ מִיָּדָיו** “for as they could not afflict or injure me” Sim. 300 *inf.* (cf. § 337 B). So also with prepositions: **וְיִזְכְּרְךָ מִיָּדָיו** “in their turn they found fault with the judge”⁽¹⁾ Isaac I, 220 v. 313; **וְיִזְכְּרְךָ מִיָּדָיו** “from the East, our native land, my parents equipped and sent me forth”

(¹) **וְיִזְכְּרְךָ מִיָּדָיו** “he found fault with some one”.

Apost. Apoc. 274, 11 (Gnostic hymn); (var. ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ) ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ "I am writing and submitting demonstrations to you, my beloved friend, about these leading points" Aphr. 446, 1 &c.

C. There is a Hebraism, which is occasionally imitated in original writings,—the placing of a ܐܡܝܢ (ܐܡܝܢ) devoid of any special meaning, at the beginning of the clause,—and which is followed by a Perf. with or without an ܐ-connection, *e. g.* ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ "and, a few days after, Jovianus entered" Jul. 86, 1; ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ "and the next day, in the morning season, the whole of the people assembled together" Jul. 95, 9 &c.

§ 339. The conjunction ܐ does not serve the purpose of introducing Note upon the apodosis (like the German "so" &c.). Where it seems to stand for this in the O. T., it is a literal translation of the Hebrew ו; in other passages its appearance is due to corruption of the text. ⁽¹⁾ ܐ has, however, taken possession of nearly the whole compass of the signification of the Greek *καί*, and often means "also", "even" ["auch"], and then it is interchangeable with ܐܝ or ܐܝܠܐ. Such an ܐ ("auch") may have a place in the most diverse positions of the sentence, and even at the very beginning of the apodosis. Farther ܐ is everywhere allowable in the sense of exclusion before negations, in cases like ܐܠܐ ܐܠܐ "not even one"; ܐܠܐ ܐܠܐ "nothing at all" &c. In the same sense we find ܐܠܐ ܐܠܐ &c.

§ 340. In rare cases, when several members of a sentence, or several sentences, are put together, ܐ is placed even before the first of • and ܐܠ these ("both . . . and"), *e. g.* in ܐܠܐ ܐܠܐ ܐܠܐ "she conquered doubled. both the Jews and the infidels" Ephr. III, 161 B; ܐܠܐ ܐܠܐ ܐܠܐ "that . . . we overcome thy fire, trample thy menaces underfoot, mock at thy threatenings" Jul. 48, 1. Cf. *ibid.* 21, 7, 14. So ܐܠܐ—ܐܠܐ "neither—nor" *ibid.* 106, 1. More frequent is ܐܠܐ—ܐܠܐ "either—or": ܐܠܐ ܐܠܐ ܐܠܐ "either chastise to the length of frightening, or

(1) Copyists often dealt rather carelessly with these very common particles ܐ and ܐܠ—of little significance to their minds.

send the erring ones to the civil magistrates" Ov. 219, 10; **אֵלֶּם אֶלְּ אֶלְּ אֶלְּ אֶלְּ** "either bring to us (the writings of the heretics), or burn them in the fire" Ov. 220, 19; **אֵלְּ אֶלְּ אֶלְּ אֶלְּ אֶלְּ אֶלְּ** "that they also . . . either conquer or are overcome" Spic. 12, 13; cf. *ibid.* 19, 23; Jul. 146, 6; 152, 27 &c. Probably this use of **אֶלְּ—אֶלְּ**, **אֶלְּ—אֶלְּ** was first brought about through *kal—kal*, *שֶׁל—שֶׁל*; cf. e. g. Luke 16, 13.

B. RELATIVE CLAUSES.

ATTRIBUTIVE RELATIVE CLAUSES.

Relative
Pronoun
and Refer-
ring Form.

§ 341. What was originally the demonstrative pronoun **זֶה** has had its signification so much weakened, that in very many cases it serves merely to indicate the connection of the relative clause with the word, of which that clause forms the attribute, while a personal pronoun (or a pronominal suffix), *pointing back* to that word, stands in its regular grammatical connection within the relative clause.

Referring
Form in the
case of
the Subject.

§ 342. This referring pronoun may even stand as the *Subject*, e. g. **מֶלֶךְ מֵדִי וּפֶרְסִי זֶה הָיָה דָּרְיוֹשׁ** "the king of Media and Persia, who is Darius" Aphr. 83, 5 (but **זֶה הָיָה דָּרְיוֹשׁ מֶלֶךְ מֵדִי וּפֶרְסִי** "the overshadowing cherub, who is Nebuchadnezzar" Aphr. 87, 2); **זֶה הָיָה חֶרֶב** "thy house, which is the temple of God" Aphr. 46, 1; **זֶה הָיָה נָבִיא** "that prophet, who has informed us of this" Ov. 75, 10; **זֶה הָיָה מֹשֶׁה** "to Moses, who separated the kinds of food for Israel" Aphr. 310, 8; **זֶה הָיָה סֵפֶר** "the last testament, which is the first" Aphr. 28, 9; **זֶה הָיָה אֱלֹהִים** "nor, even is there in them the fear of Him (God), which delivers them from every (other) fear" Spic. 2, 25; **זֶה הָיָה קֵדְשׁ מִדְיָנִי** "the Midianites, who are the children of Keturah" Aphr. 211, 4 &c. The separation of the referring pronoun from the relative-word gives stronger emphasis in **זֶה הָיָה חֵן וְחֶסֶד וְחֵן וְחֶסֶד** "that is the (true) friend, who, when friends and brethren forget thee, for his part forgets thee not, and forsakes thee not, but remains with thee" Ephr. III, 305 F. Additional force we find given by a demonstrative, e. g. in **זֶה הָיָה אֵלֶּם** "*id quod accidit*" Ephr. (Lamy) I, 217, 5;

ܐܝܢ ܡܢ ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “which man found himself directly with the king” Jul. 235, 25.

In all these cases, however, the Referring form is necessary only when the relative clause consists merely of ܐܝܢ and a substantive, without a copula. Far more frequently it is wanting as the Subject.

§ 343. In the majority of cases too the *Objective relation* is indicated without having recourse to a referring pronoun. Thus *e. g.* ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the word of God, which he had received” Ov. 166, 9; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the wickedness and the sins, which looseness engenders” Ov. 179, 18; and thus very frequently. On the other hand recourse is had to the Referring form in ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “whom we have mentioned” Ov. 164, 17; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “in the Church of God, which he gained with his blood” Ov. 172, 17; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “for to Adam, whom God blessed” Aphr. 346, 12; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “for those whom his love did not persuade” Ov. 175, 5 &c. The Referring form is usual with the participle: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the sons of men, whom their cupidity still beguiles” Spic. 8, 14; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “people, whom grace calls” Jul. 27, 27 &c. With a dependent Infinitive: ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “that thing, which I did not wish to write” Ov. 21, 7; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the curses and revilings, which not even Scripture can reveal” Aphr. 343, 18. Since a verb does not readily take two personal pronouns as its object, the Referring form is left out with double transitives, in cases like ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the false gods [idols of falsity], which our fathers made us heirs to” Jer. 16, 19 (Aphr. 321 ult.); ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “that which thou hast commanded us” Sim. 397, 12; ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “what thou hast sought from me, and also what thou hast not asked of me” Aphr. 506 ult. &c. On the other hand, the Referring form is desirable in cases like ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “the blessed Eusebius, whom the holy Rabbūlā made a bishop” Ov. 167, 20. We have a Passive from the double transitive verb, in ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ “something that was ordered thee” Moes. II, 70, 11; but such an expression perhaps can only occur in brief

Referring
Form in
the case of
the Object.

unequivocal sentences. To this perhaps we may add, that **ܡܠܬܐ** “(is) satisfied, contented” is sometimes employed like a transitive verb, in a short relative clause: **ܒܝܬܐ ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “that he should say what he wanted” (“wherewith he was satisfied”) Joseph 11 *paen.* [Ov. 275, 5] (var. **ܕܡܠܬܐ** “what we wished”); **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** Ephr. III, 674 F; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** *ibid.* 675 A; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “let him order them whatever he wishes” Sim. 369, 8. Similarly **ܕܡܠܬܐ ܕܡܢ ܡܠܬܐ** “the blessed seed, after which she was longing” Jac. Sar., Thamar v. 279.

Peculiar is the lack of the Referring form with dependent participles (§ 272) in **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “the bounty, which he was wont to dispense” Ov. 205, 19.

Referring
Form with
Genitive
and Pre-
positions.

§ 344. The Referring form, however, is necessary with the Genitive relation and with Prepositions: **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “one, whose house thieves break into” Aphr. 145, 11; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “this gift, the like of which does not exist in the whole world” Aphr. 356, 3; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “through a little sign, by means of which he was caught for life” Ov. 162, 1; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “to the grotto, in which he was born” Ov. 165, 3; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “God whom thou dost adore, and before whom thou layest sweet odours, and whose scriptures thou hast heard” Sim. 271 mid. &c. The Referring form is attached to a substantive depending on another substantive, in **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “in the fathers, the delineations of whose virtues are set forth both in the Old Testament and in the New” Ov. 160, 9; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “Abraham . . . , by the moderate brightness of one of whose signs the blessed Rabbūlā was attracted” Ov. 167, 12—14.

Referring
Form in a
second
clause.

§ 345. The Referring form may, in certain circumstances, occur explicitly or implicitly, only in a farther attributive or dependent clause: **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** *οὐκ εἰμι ἐγὼ ἄξιός ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος* John 1, 27; **ܡܠܬܐ ܕܡܢ ܡܠܬܐ** “the forty-six letters . . . which, if grace help (or with the help of God's grace), we are endeavouring to translate from the Greek into Syriac” Ov. 200, 19;

commandments, such as every one can fulfil" Spic. 5, 24; **וְכָל אֶחָד מֵאֵלֶיךָ** "which, as they filled thee with amazement through the greatness of their number, thou didst commission me to note down (in letters)" Jos. St. 5, 2; **וְהַגְדָּלָהּ** "the well-ordered glories, which the book-learned man has a difficulty in describing" Moes. II, 158 v. 1266; **וְהַגְדָּלָהּ** "the moon, to which they think that now they very specially belong" Ov. 70, 3; **וְהַגְדָּלָהּ** "one path, by which not even two persons could ascend together" Jos. St. 15, 6; **וְהַגְדָּלָהּ** "hic est amor, quo qui major sit, non est" Jac. Sar. in Zingerle's Chrest. p. 375—**וְהַגְדָּלָהּ** "the things, of which I have said, that they rest upon ordinance" Spic. 4, 17; **וְהַגְדָּלָהּ** "this thing, which you have been commanded to do" Spic. 1, 7; **וְהַגְדָּלָהּ** "what the Lord was about to do with him" Sim. 309 mid. &c. Cf. **וְהַגְדָּלָהּ** "ubi scriptum est nasci viros" Spic. 15, 9. Notice farther **וְהַגְדָּלָהּ** "these doings, which I will recount to thee" Jos. St. 8, 6; **וְהַגְדָּלָהּ** "quae ut scribamus nobis propositum est" Jos. St. 6, 11,—in which instances also the Referring form belongs to the verb which stands at the close. The sentence **וְהַגְדָּלָהּ** "quem quis carnificem fidelium vocans forte non fallatur" Land II, 175, 9 [lit.: "he whom perhaps one would not depart from propriety in calling 'the executioner' (questionarius) of the faithful"] is no doubt essentially Greek in thought. The clause which should have contained the Referring form, is left out as self-evident, in **וְהַגְדָּלָהּ** "and do what it befits them [to do]" Jos. St. 88, 15.

§ 346. The expression of the Referring form by means of a proper demonstrative is rare, and is limited to special cases. In **וְהַגְדָּלָהּ** "quod absit a vobis" Addai 44, 16, the **וְהַגְדָּלָהּ**—originally belonging to the beginning of the sentence—is but loosely attached to what precedes it. Sentences, again, of a different style, are met with in

Referring
Form ex-
pressed by
a Demon-
strative.

ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “I see a glorious man, the like of whose form has never yet been seen by me” Sim. 328, 7, and ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “a sign, the like of which has not happened in these times” Sim. 379, 12.—ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “on account of which thing we command thee to be chastised” John Eph. 202, 19, and suchlike expressions, in John Eph. and others, scarcely correspond to true Syriac idiom. The Referring form is strengthened by means of a demonstrative in ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “kinsmen . . . , people who possessed an army” Jul. 152, 21; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “who had just met with the emperor” Jul. 235, 25; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “what the Lord likewise revealed to him” Sim. 366 mid. In expressions of locality, the Referring form is more usually contrived by means of the adverb of place, ܐܢܝ ܕܢܝܢܐ “there”: ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ “at a place, which even the word does not reach” Moes. II, 156 v. 1247; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “there, where all sins are expiated” Aphr. 243, 2; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “with its own like, where (= in which) it had been fettered” Ov. 63, 10; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ “ubi utinam mansisset mens” Moes. II, 98 v. 334.

Relative
Clauses
attached to
Adverbial
Expres-
sions.

§ 347. Even as several nouns of place, and especially nouns of time, may, without any preposition, stand as adverbs (§ 243), so also, in a relative clause which serves as attribute to a noun of that kind, the mere relative-word [ܐܢܝ] may suffice, without any preposition or Referring form, *e. g.* ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *ἀχρι ἧς ἡμέρας εἰσῆλθεν* Nōē Matt. 24, 38 P. (= ܐܢܝ ܕܢܝܢܐ; S. merely ܐܢܝ ܕܢܝܢܐ); ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *ἐν ἡμέρᾳ ἧ* Matt. 24, 50 (and thus, frequently); ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ *ἐν ὥρᾳ ἧ* *ibid.*; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “on the eighth day, when they are circumcised” Spic. 19, 17; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “at the very moment, when” Aphr. 129, 6; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “from the time of the sixth hour, when they crucified him” Aphr. 15, 17; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “till the fourth year of the reign of Solomon, when he began to build” Aphr. 482, 9; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “but that day, when they crucified him, when there was darkness at midday” Aphr. 343, 6; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “when the time came, that Moses was to die” Aphr. 161, 7; ܐܢܝ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ ܕܢܝܢܐ “in the

three months, during which they besieged it" Jos. St. 50, 11; **ܠܚܕܝܢܐ ܫܠܫ ܚܕܝܢܐ** "for in all the years of his life, that he was in the priesthood" Ov. 176, 16; and in the same way with many similar expressions of time. Other turns of speech also may take their place here, such as **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "long, after tongues had been confused" Aphr. 463 *ult.*; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "fifty years, after he had come to Hāran" Aphr. 465, 9; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "five years, before Isaac had taken Rebecca" Aphr. 479, 16, and many like examples (but **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "for after twenty days, during which he had continued fasting" Sim. 273, 8). Thus also **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "two years, after God had spoken with him" Aphr. 237, 4 &c.—With expressions of place: **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "wherever they are" [*lit.* "in every place that they are"] Spic. 20, 15; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "in the place where they were crowned [*i. e.* suffered martyrdom]" Mart. I, 159 *inf.*; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "est locus, ubi" Aphr. 69, 12 (but **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "in the place, where he had been laid hold of" Aphr. 222, 3); **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "there are many districts in the kingdom of the Parthians, where men put their wives to death" Spic. 14, 24; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "in all lands and climes, where they are" Spic. 14, 20 &c.

This mode of expression comes most readily, when the same preposition is found before the words of time and place, that would have had to stand before the Referring form. Under such a condition, even in the case of other words, the Referring form is on rare occasions omitted. Thus particularly in cases like **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** "in the form, that", "just as" Ov. 163, 22; 192, 7; Philox. 531, 19; and **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** Sim. 330 *inf.*; Philox. 384, 11, and often in Philox.; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** "as" *ibid.* 343, 20; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** "in the order, in which" *ibid.* 589, 24; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** "in the way, in which" *ibid.* 573, 19. More remarkable are the following: **ܠܬܪܥܝܢܐ ܕܠܝܬܐ ܕܠܝܬܐ** "thou sinnest, because of that for which (= **ܠܬܪܥܝܢܐ ܕܠܝܬܐ**) thou sinnest; and we die, because of that for which we die" Mart. I, 126, 2; **ܠܬܪܥܝܢܐ ܕܠܝܬܐ** "in all the evil, to which thou hast set hand" Isaac I,

132 v. 1117; **ܠܗܘܢ ܡܥܡ ܕܗܘܐ ܡܥܡܐ** “in that matter, over which they have power” Spic. 9, 24 (cf. line 25).

Relative
Clauses at-
tached to
Adverbs.

§ 348. In the same series with such expressions of place and time, stand the adverbial forms, some of them of frequent occurrence, like **ܡܥܡܐ** “to-day, when”; **ܡܥܡܐ** “now, when”; **ܡܥܡܐ** or **ܡܥܡܐ** “as soon as”; **ܡܥܡܐ** “as soon as” (§ 155 B); **ܡܥܡܐ** “now that” Aphr. 484, 14; **ܡܥܡܐ** “when”, “as often as”; **ܡܥܡܐ** “now that”, “but now that” Land III, 60, 13; **ܡܥܡܐ** “where”; **ܡܥܡܐ** “from that place, where” Gen. 12, 1; Ex. 5, 11; **ܡܥܡܐ** “so as”; **ܡܥܡܐ** “when”, “in case that”, (§ 258) and others, to which we must to some extent return; farther on. In none of these cases does a Referring form occur; **ܡܥܡܐ** is only found occasionally, as above, § 346; **ܡܥܡܐ** “where no body is present” Moes. II, 136 v. 939, and **ܡܥܡܐ** “and there is no place where it (f.) might not be” Moes. II, 92 v. 239.

Placing be-
fore the
Relative
Clause the
Preposition
proper to
the Refer-
ring Form.

§ 349. A. The preposition, which of right should have been attached to the Referring form, is sometimes found prefixed to the Noun, to which the relative clause belongs, particularly in the case of the Adverbial Noun of place, **ܡܥܡܐ ܠܐ ܡܥܡܐ** “the palace has not been built in the place, to which I have sent gold” ZDMG XXV, 340 v. 403; **ܡܥܡܐ** “there, whither”, “whithersoever” 1 Sam. 14, 47, and thus, frequently; **ܡܥܡܐ** “there, whence” Matt. 12, 44 (C. S. **ܡܥܡܐ**); Chron. Edess. (Hallier) 145 *pacn.* (Doc. of 201); Jul. 242. 22; Sim. 325, 8. So too with the construct state **ܡܥܡܐ** (§ 359); **ܡܥܡܐ** “whithersoever” Judges 2, 15; 2 Sam. 8, 14 (where there is a var. **ܡܥܡܐ**); Aphr. 438, 18; 439, 8; **ܡܥܡܐ** “from whatever place” Aphr. 121, 14; Jul. 21 *ult.* In these cases a referring form is inadmissible. But **ܡܥܡܐ** may mean also “to that place, whither” ZDMG XXV, 337 v. 297; Jul. 15, 13; and “to that place, where” Aphr. 46, 15; **ܡܥܡܐ** “from the place, where” Aphr. 222, 1; Ephr. I, 36 B; and **ܡܥܡܐ** “from the place, whence” Ephr. II, 117 F. It is the very same in the case of several combinations with **ܡܥܡܐ**: **ܡܥܡܐ ܡܥܡܐ** “the image of the king [money] is accepted in all parts it goes to” Aphr. 442, 16, and so Aphr. 302, 1; 438, 14 (but also **ܡܥܡܐ ܡܥܡܐ** “in every place to which they

have gone" Spic. 18, 21); **لَحَلَّا إِقْبَهْ (var. رَحَق) لَهْ** "which (f.), on every side to which you turn it, presents a beautiful appearance" Aphr. 442, 6; **لَحَلَّا حَبَلَا مَهْ** "whomsoever the wise man meets with, he learns [lit. 'tastes'] his judgment from his tongue" Aphr. 186; 4.

B. In translations however, Greek relative constructions, with the preposition before the relative pronoun, are directly copied. Thus even in the N. T.: **وَهْ لَحَلَّا لَهْ** Luke 9, 4 C. S.; **وَهْ لَحَلَّا لَهْ** *ibid.* Pesh. = *καὶ εἰς ἣν ἀν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε*; cf. Mark 6, 10 &c. And completely is this the case in later, slavish translations; in these we have **وَهْ لَحَلَّا لَهْ** (instead of **وَهْ . . . وَهْ**); **وَهْ لَحَلَّا لَهْ** &c., *e. g.* **وَهْ لَحَلَّا لَهْ** *ἐν* &c. *Job* 1, 1 Hex.; **لَهْ لَحَلَّا لَهْ** *ζητήσω μεθ' ὧν συνελεύσομαι* ("I shall seek those, with whom") Prov. 23, 35 Hex.; **لَحَلَّا لَهْ** *ἐκεί* 4 (2) Kings 1, 16 Hex.; **لَحَلَّا لَهْ** *σύνθεσίν τινα ἦν* . . . Arist. Hermeneutica (ed. G. Hoffmann) 26, 6 = 27, 7. Such constructions are also imitated by original writers who affect a Greek style, *e. g.* **لَحَلَّا لَهْ** . . . **لَحَلَّا لَهْ** conceived like *λόγος ᾧτινι . . . μὴ μίαν μόνον εὐρήσει εἶναι αἰτίαν* Jac. Ed. Epist. 13 p. 2, 21. Here the Referring form serves at least to clear up the meaning. Compare **لَحَلَّا لَهْ** "quod quum audiret" Hoffmann, Märtyrer 107, 964, and similarly in John Eph.

§ 350. A. When the relative clause refers directly to the first or second Person, then the Referring form also keeps this Person throughout: **لَحَلَّا لَهْ** *ὁ ἀκολουθήσαντές μοι* Matt. 19, 28; **لَحَلَّا لَهْ** "to us, who are higher placed than they" Ov. 184, 17; **لَحَلَّا لَهْ** "we, who are poor" Aphr. 119, 22; **لَحَلَّا لَهْ** "but we, who know" Aphr. 497, 16; **لَحَلَّا لَهْ** "I, who have been running" Ov. 306, 11; **لَحَلَّا لَهْ** "and lift me out, who have fallen into evil" Ephr. III, 429 A; **لَحَلَّا لَهْ** "but I, by whom many dead people lived" Ephr. Nis. p. 68 v. 58; **لَحَلَّا لَهْ** "to you,

Relative
Clauses
referring to
the 1st and
2nd Pers ;
and to the
Vocative.
Apposition
to the
Vocative.

(¹) Read thus for **لَحَلَّا** also in C.

who believe" Spic. 2, 19; **ܐܠܗܐ ܕܢܒܝܐ** "to thee, O Lord, who hast created us" Ov. 424, 4 (where there is a whole series of instances) &c.

Rem. The correctness of **ܐܡܝܢ ܕܢܒܝܐ** "we, who have been aided by them" Ov. 184, 20 (instead of **ܕܢܒܝܐ**) and of **ܐܡܝܢ ܕܢܒܝܐ** "to us, who have power" *ibid.* 19 (instead of **ܐܡܝܢ**) is very doubtful.

B. The second Person may stand with the vocative: **ܐܠܗܐ ܕܢܒܝܐ** "O God, to whom all difficult things are easy" Sim. 330, 1; **ܐܠܗܐ ܕܢܒܝܐ** "O stupid and foolish shepherd, to whose right hand and right eye I have committed my sheep" Aphr. 194, 14; **ܐܠܗܐ ܕܢܒܝܐ** (¹) **ܐܠܗܐ ܕܢܒܝܐ** *Ἰερουσαλὴμ, ἣ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν* Luke 13, 34. C. S.; cf. **ܐܠܗܐ ܕܢܒܝܐ** 1 Kings 22, 28, and **ܐܠܗܐ ܕܢܒܝܐ** Micah 1, 2 = **ܐܠܗܐ ܕܢܒܝܐ**. But the third person appears oftener in this case: **ܐܠܗܐ ܕܢܒܝܐ** "O thou ram, whose horns are broken" Aphr. 83, 23; **ܐܠܗܐ ܕܢܒܝܐ** "now, ye sons of Adam, all ye whom death reigns over, think upon death" Aphr. 422, 20; **ܐܠܗܐ ܕܢܒܝܐ** "O man, who dost not understand" Aphr. 497, 15; **ܐܠܗܐ ܕܢܒܝܐ** "O Being, who alone knowest thyself" Moes. II, 76 v. 5; **ܐܠܗܐ ܕܢܒܝܐ** "ye Hebrews, who were honoured" Ov. 304, 13; **ܐܠܗܐ ܕܢܒܝܐ** "O thou who swearest by thy head [*lit.* 'his head'], and liest" Aphr. 500, 7 &c.

C. Also when, without any formal relative clause, an indication of reference appears in the detailed determination [or complement] of the Vocative, the third person is then taken: **ܐܠܗܐ ܕܢܒܝܐ** "ye who love, with your [heart's] blood, him who was put to death" Mart. I, 68, 19, cf. line 21; **ܐܠܗܐ ܕܢܒܝܐ** "O thou who dost represent an image of thyself in Joseph" Joseph 4, 12 [Ov. 271, 22]; **ܐܠܗܐ ܕܢܒܝܐ** "know, all of you his kinsmen" Jul. 158, 26; **ܐܠܗܐ ܕܢܒܝܐ** "O man of wounds" [*lit.* "man of his sores"] (§ 224) Moes.

(¹) To be read as Perfects.

combinations are formed, like **לְאִי אֵלֶיךָ** *oīōn, oīōn ōs* “for example” and many others.

§ 353. Interrogatives with **?** and the pronoun of the third person are employed adjectively and substantively in the sense of “who-so-ever” &c. **מִי אֵלֶיךָ** *mi ēlēkā* “for anything whatsoever” Jos. St. 80, 16; **מִי אֵלֶיךָ** *mi ēlēkā* “in any way or for any cause whatever” Philox. Epist. (Guidi) fol. 10 a, 1, 2; **מִי אֵלֶיךָ** *mi ēlēkā* “in any city you please” Land II, 240, 10; **מִי אֵלֶיךָ** *mi ēlēkā* “in any distress or illness whatsoever” Moes. II, 73, 26; **מִי אֵלֶיךָ** *mi ēlēkā* “and any kind of death whatsoever, that we may die, is for us a comfort” Ephr. II, 175 C; **מִי אֵלֶיךָ** *mi ēlēkā* “any grave whatever” Jos. St. 39, 10; **מִי אֵלֶיךָ** *mi ēlēkā* *ἐπιδόντες ἐφεσφόμθα* (*lit.* “we let her go wherever she would”) [E. V. “we let her drive”] Acts 27, 15; **מִי אֵלֶיךָ** *mi ēlēkā* “of any one you please” Ov. 218, 11 &c. So frequently **מִי אֵלֶיךָ** *mi ēlēkā* “whensoever”; **מִי אֵלֶיךָ** *mi ēlēkā* “wherever”, and many others. In accordance with these forms we have even **מִי אֵלֶיךָ** *mi ēlēkā* “from whatever quarter”. Euseb. Ch. Hist. 332, 12.

§ 354. The omission of the **?** in a complete attributive relative clause occurs perhaps only as a Hebraism, in the O. T., as in **שֵׁם עֲבֹדָה** *šēm ʿabōdā* ^{Omission of the ?} “whose name was Job” Job 1, 1.—Formulae of blessing,—as in **שֵׁם בְּרָכָה** *šēm bərākā* “Josiah, whose memory be blessed!” [*lit.* “Josiah—his memory (is) with blessing!”] Aphr. 470, 15 (cf. Sim. 392 mid.); **שֵׁם בְּרָכָה** *šēm bərākā* “the Lord—to Him be adoration paid!” Sim. 358, 1; 363 *inf.* (Cod. Lond. **שֵׁם בְּרָכָה** *šēm bərākā*)—are not to be regarded as relative clauses, but as parentheses. They are, besides, comparatively rare in Syriac.

§ 355. Short adverbial adjuncts to a noun are generally turned into the form of relative clauses, by means of **?**; **מִי אֵלֶיךָ** *mi ēlēkā* “in hard combats with the powers (of hell)” Ov. 159, 9; **מִי אֵלֶיךָ** *mi ēlēkā* “with the Divine wisdom, which (was) in him” Ov. 172, 18; **מִי אֵלֶיךָ** *mi ēlēkā* “over his error, which had lasted till then” Ov. 164, 7; **מִי אֵלֶיךָ** *mi ēlēkā* “through anxiety solely for himself” Ov. 177, 22; **מִי אֵלֶיךָ** *mi ēlēkā* “their reverence for him” Ov. 183, 26; **מִי אֵלֶיךָ** *mi ēlēkā* “his journey thither” Ov. 168, 20, and countless other instances.

Short Ad-
verbial
Qualifica-
tions as
Relative
Clauses.

Time is not usually specified in such phrases (§ 315). Moreover, when no harshness arises, direct collocation is allowable, and often occurs: **ܡܢ ܕܡܕܢܐ ܕܡܕܢܐ** “their immigration into Egypt” Aphr. 27, 13 &c. But even to adjectives the adverbs **ܡܕܢܐ**, **ܡܕܢܐ** “very” are often attached by means of the relative particle: **ܡܕܢܐ ܡܕܢܐ** “a very severe blow” Judges 11, 33; **ܡܕܢܐ ܡܕܢܐ** “our very great toil” Ov. 320, 9, where of course the **ܡܕܢܐ** might be left out.

Relative
Clause as
Attribute
to a whole
Sentence.

§ 356. A relative clause may stand as attribute to a whole sentence even: **ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ** “he said, that the darkness longed after the light,—a thing which (*id quod*) lies not in nature” Ov. 59, 13; **ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ** “and if the darkness is put in pain through what belongs to itself,—a notion which is difficult to accept” Ov. 60, 9; **ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ** (after a rather long passage) “a thing which, however, actually happened” Sim. 284 mid.; 290 mid.; **ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ** “was perhaps burdensome to him,—a thing which is difficult to believe” Joseph 293, 2; **ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ** “nor (are we ordered) that we should build towns and found cities,—a thing which kings only can do” Spic. 5, 19 (where there are several other examples of **ܡܕܢܐ**). In all these cases, of course, a demonstrative or interrogative will be found as a correlative. Cf. § 346.

Rem. On the correlatives in use or permitted with the attributive relative clause, v. § 236.

CONJUNCTIONAL RELATIVE CLAUSES.

Preliminary
Observa-
tions.

§ 357. The relative particle **ܡܕܢܐ** often serves to indicate that a complete clause,—quite beyond its attributive relation,—is taking the place of an individual part of speech. Between this conjunctional use and the attributive use the contrast is by no means very strongly marked. The language sometimes treats relative clauses, which were originally Conjunctional, as if they were equivalent to Attributive ones (as *e. g.* with **ܡܕܢܐ**, where the relation is properly a genitive one § 359), and transforms Conjunctional clauses into epexegetes of an attributive character, by

putting substantives, correlative pronouns, or adverbs, in front of them,—often without altering the sense in the least. We shall accordingly, for convenience' sake, discuss in the present chapter several points, which in strictness belong to the foregoing one.

§ 358. A. A clause may, with the help of *?*, take the place of *Relative Clause as Subject, Object, Predicate.*
Subject: *ܚܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “it is of advantage that support should be gained for the word from other things” Ov. 162, 19;
Object: *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “to him belongeth life, but to us, that we should flee from death” Aphr. 487, 11; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “he, to whom it is not by nature fitting that he should suffer” Ov. 198, 3: . . . *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “and that the animals were not excited at coming out, was owing to the circumstance that . . .” Moes. II, 126 v. 787; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “but why, dear friend, was it that . . . was written?” Aphr. 26, 20 &c. in countless available forms.

Still more frequently a clause with *?* takes the part of *Object*. To this section belong all constructions with *ܕܥܡܪܐ* “to be willing, that”; *ܕܥܡܪܐ* “to seek, that”; *ܕܥܡܪܐ* “to see, that”; *ܕܥܡܪܐ* “to say, that”; *ܕܥܡܪܐ* “to know, that” &c. Even a second Object may be represented in this way, in cases like *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *εἶδεν αὐτὴν κλαίουσαν* John 11, 33; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “his mother saw (him), that his colour was altered” Ov. 162, 12.

B. In certain circumstances a clause with *?* (without a copula) may even constitute the *Predicate*; of course it has always in that case a sense of *purpose* (§ 366 A): ⁽¹⁾ *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν* Matt. 26, 56 P. (similarly S.); cf. Matt. 1, 22; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* ⁽²⁾ *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “and these things have I narrated of this man, that you may see” John van Tella 73, 1; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ* “this which I have written to thee, dear friend, (is to this end), that one should do the will of God” Aphr. 75, 6; *ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ*

(1) [As if it read: “now this which happened, (was) in order that” &c.]

(2) [Lit.: “and these things, which I have narrated of this man, (have been) in order that you may see”.]

ܐܝܢܐ ܕܐܝܢܐ “and all this, which I have explained and pointed out to thee, (is) that thou mayst know” = I have written to thee for this end only, that thou shouldest &c.” Aphr. 213, 15; and thus frequently ܐܝܢܐ ܕܐܝܢܐ ?...?, — ?...? ܐܝܢܐ ܕܐܝܢܐ ?...?, in the meaning “only with this purpose, in order that” [or “only to the end that”] Aphr. 184, 5; Ov. 65, 17; Ephr. Nis. p. 8 v. 109; p. 87 v. 113; Ephr. (Lamy) I, 253 *ult.*; III, 689 str. 13 &c. (cf. § 360 B).

Relative
Clause in
the posi-
tion of a
Genitive.

§ 359. The immediate subordination of a clause, to a noun in the construct state by means of ܐܝܢܐ, is limited to some few cases. ܐܝܢܐ ܕܐܝܢܐ and ܐܝܢܐ ܕܐܝܢܐ “in the locality (of the circumstance) that” = “there, where” (ܡܩܝܡܐ ܐܝܢܐ); ܐܝܢܐ ܕܐܝܢܐ “in the time (of this) that”, — are by the speech itself already treated as equivalent to the attributive constructions ܐܝܢܐ ܕܐܝܢܐ, ܐܝܢܐ ܕܐܝܢܐ. Not merely are they interchanged without distinction (cf. ܐܝܢܐ ܕܐܝܢܐ, ܐܝܢܐ ܕܐܝܢܐ “at the time when it is rent in pieces” Aphr. 451, 1, alongside of ܐܝܢܐ ܕܐܝܢܐ “at the time when she died” *ibid.* 452, 13), but the Referring form through ܐܝܢܐ may stand at least with ܐܝܢܐ and ܐܝܢܐ (§ 346), and even the form through ܐܝܢܐ with ܐܝܢܐ: ܐܝܢܐ ܕܐܝܢܐ “in the place where the just are at rest” Aphr. 389, 11; ܐܝܢܐ ܕܐܝܢܐ ܐܝܢܐ ܕܐܝܢܐ Matt. 2, 9 C. (ܐܝܢܐ ܕܐܝܢܐ S.). Notice, that after ܐܝܢܐ, the mere naming of the Subject is sufficient sometimes to convey the sense of ‘existence’: ܐܝܢܐ ܕܐܝܢܐ “where our treasure is” Aphr. 506, 15; cf. 176, 19; ܐܝܢܐ ܕܐܝܢܐ “wherever they are” Spic. 20, 14, 18 (for which 19, 19 ܐܝܢܐ ܕܐܝܢܐ, cf. 20, 5 ܐܝܢܐ ܕܐܝܢܐ “wherever we are”). — ܐܝܢܐ “sufficing for this, that”, “only for this, that” Aphr. 276, 19; Ephr. I, 66 C; cf. Spic. 47, 16; then directly “in order that” (in translations of *ἵνα, ὡς ἔν*). — This use of the Constr. st. is illustrated farther in very rare cases only: ܐܝܢܐ ܕܐܝܢܐ “at the time that they (f.) go out” Gen. 24, 11; ܐܝܢܐ ܕܐܝܢܐ “by reason of this, that”, “on this account, that” Aphr. 505, 5; ܐܝܢܐ ܕܐܝܢܐ “what gain is there from this, that” Job 22, 3.

Relative
Clause de-
pendent
upon a Pre-
position.

§ 360. A. Complete clauses are widely rendered dependent upon *Prepositions*, by means of ܐܝܢܐ. Above all, the exceedingly common ܐܝܢܐ must be mentioned here (from ܐܝܢܐ “as”, “like”, which is no longer extant in Syriac in its uncompounded state, and ܐܝܢܐ “when, since, while”; constantly implying time (for exceptions v. § 230), often with a causal or

conditional secondary meaning.—So too we have **ܕܝܢܐ**, from **ܕ** + **ܝܢܐ** “while”, “through this, that” (Ov. 180, 9), generally “seeing that”:—**ܕܝܢܐ** “from”, “from this, that” (Ov. 199, 1 &c.), also in comparisons (§ 249 E **ܕܝܢܐ ܕܝܢܐ** “and he has more greed for them, than they had [for riches]” Aphr. 431, 2), usually “since”, for which also appears **ܕܝܢܐ**;—**ܕܝܢܐ** “because”, also “in order that” (Aphr. 455, 8, and frequently);—**ܕܝܢܐ** “on this ground, that”, “because”, also “in the meantime”, “while”, *e. g.* Land III, 208, 10; so too in incomplete clauses, where we translate the phrase by the preposition “within”: **ܕܝܢܐ ܕܝܢܐ** “within twelve days” Jos. St. 61, 7; so **ܕܝܢܐ . . . ܕܝܢܐ** “in so many days” John Eph. 193, 7; 406, 7; Land III, 206, 24 (cf. Jer. 28, 11 Hex. **ܕܝܢܐ ܕܝܢܐ**)—**ܕܝܢܐ** “after that” (conj.) &c.

Similarly, **ܕܝܢܐ** “through this, that”, “because” Ov. 145, 18; 190, 27 &c., and **ܕܝܢܐ** “according as”, “just as” Ephr. I, 66 D; II, 27 D; 269 F; 271 A. Farther, **ܕܝܢܐ** “towards the time, that—” Qardagh (Feige) 87, 7 (= Abbeloos 97, 1).

B. Clauses with **ܕܝܢܐ**, and the like, appear as predicates,—just as those with **ܕ** only (§ 358), and convey purpose and cause, in cases similar to **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “for all that men are punished with in this world, (comes) in order that they may be restrained from their sins” = “is only for this purpose . . . that” &c. Jos. St. 6, 2; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “the victory has not been given us, only because” Jul. 199, 22; **ܕܝܢܐ ܕܝܢܐ** “I have written this to thee, because they think” Aphr. 359, 1; **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** Aphr. 166, 1; **ܕܝܢܐ ܕܝܢܐ** . . . **ܕܝܢܐ** Aphr. 403, 10; ⁽¹⁾ **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “this, my brother, I have informed thee of beforehand, in order that thou mayest have space . . .” Jul. 88, 19. Cf. farther Apost. Apocr. 182 sq.; Jul. 219, 18⁽²⁾; 239, 20.

(1) Cf.: **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “he allowed this to pass just because of the fact, that . . .” [lit. “all the inattention which he showed in these matters was by reason of this, that”] Jul. 54, 23; and **ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ** “all this happened through the influence of Jovian” Jul. 171, 2.

(2) Read **ܕܝܢܐ** instead of **ܕܝܢܐ**.

C. Apart from the conditional particles **إِنْ** and **إِذَا** and in many cases **حَتَّى** is the only relative conjunction which stands without **؟**, both in its meaning of “as long as” and in that of “until”, “before that”. In the latter sense **حَتَّى** is often employed to bring into prominence the negative force of the conjunction, *e. g.* **حَتَّى لَا أُرَى إِيَّاهُ** “before I go” Ps. 39 *ult.* &c., but also **حَتَّى يَفْتَحَ ابْنُ الْبَابِ** “before the door is opened” Sim. 366, 25; 377, 8. **حَتَّى** only occurs in very rare instances, as in **حَتَّى يُسَبِّحَ إِيَّاهُ مَجْنُونًا جَارِيَةً** “as long as the door of the grave is still shut before our face, and as long as the door of his mercy is still open before us” Ephr. III, 426 E; **حَتَّى أَقُولَ** “till I say” Joseph 322, 10; **حَتَّى لَا تَمُوتِ** “before she dies” Simeon of Bēth Ar-shām (Guidi) 13, 4. **حَتَّى** “until” is more usual.

Abridging-
Substantive
before
Relative
Clause.

§ 361. Clauses with **؟** are widely made to serve as explanatory additions [*Epexeges*es,—parenthetical explanations] for abstract substantives; cf. *e. g.* **أَنَّهُ دَجَسَ دَجَسًا لَا مَسَمَحَةَ لَهُ دَاقَ حَرْبًا** “he perceived my weakness, (which is *or* consists in this) that I cannot support calamities” Ov. 168, 5; **؟ جَعَلَ** “the curse, that” Aphr. 447 *ult.* &c. And thus occasionally, to ensure a better connection, the non-significant word **شَيْءٌ** “thing” (“circumstance”, “fact”) is joined with the **؟** which is acting as subject; and for this word the clause then forms an *Epexegesis*: **شَيْءٌ جَعَلَ** “and the fact is well known, that he who moves it, moves it as *he* wills” Spic. 8, 6; **شَيْءٌ لَمْ يَكُنْ** “why was it necessary that he should be allowed to live?” Ov. 67, 12; **؟ جَعَلَ** “that it is an excellent thing, that” Aphr. 45, 19; **لَا يُمْكِنُ شَيْءٌ جَعَلَ** “it would not have been possible for us to be truly needy persons” Ov. 25, 25 &c. With **شَيْءٌ** placed after the clause: **يَفْعَلُ أَيْ يَخْبِرُ** “it is an easy thing for one to praise and bless his friend” Spic. 6, 14; **وَلَا يَكُونُ كُلُّ شَيْءٍ جَعَلَ** “and that everything does not happen according to our will, is (a fact) seen from this” Spic. 9, 26 &c. ⁽¹⁾

⁽¹⁾ **شَيْءٌ** is found with this force even along with the Inf. with **لَ**: **شَيْءٌ لَاجِبٌ** “if it is necessary to reply” Aphr. 374, 18 &c. So also, put absolutely: **شَيْءٌ** “as it appears to us” Aphr. 375 *ult.*, cf. 234, 19.

§ 362. Far more common, however, is the practice of attaching with ? the demonstrative pronoun **וְ** or **זֶה** to a clause, which serves in any way as member of a sentence: **וְזֶה הָיָה לְפָנֵינוּ** "this fact,—that he gave command to the children of Israel, and separated for them the different kinds of food, was brought about because they had swerved . . ." Aphr. 310, 10; **וְזֶה הָיָה . . . מֵאִתּוֹ** "and his integrity consisted in this, that . . ." Aphr. 234, 18; **וְזֶה הָיָה לְפָנֵינוּ** "but not so great as this, was the circumstance that" Jos. St. 2, 14; **וְזֶה הָיָה לְפָנֵינוּ** "nor is the fact that Jonathan saved David from death at the hands of Saul, deserving of wonder" Jos. St. 2, 18; **וְזֶה הָיָה לְפָנֵינוּ** "only this we know, that" Aphr. 496, 6; **וְזֶה הָיָה לְפָנֵינוּ** "and that these things are so, is clear from . . ." Jos. St. 6, 9; **וְזֶה הָיָה לְפָנֵינוּ** "even that he should lend support . . . this too he can do" Spic. 5, 14; **וְזֶה הָיָה לְפָנֵינוּ** "I have assumed this, that he smote us by their hands" Jos. St. 7, 1; **וְזֶה הָיָה לְפָנֵינוּ** "while he should not part with this (property),—that he is God" Ov. 197, 26 &c. *Strengthened expressions*:—**וְזֶה הָיָה לְפָנֵינוּ** "the very consideration that thou, Lord, hast made us, is a motive for goodness" Ephr. II, 524 C.—Two such clauses are confronted with each other through **וְ** and **זֶה** in **וְזֶה הָיָה לְפָנֵינוּ** . . . **וְזֶה הָיָה לְפָנֵינוּ** "for the one fact, that God rested . . . has a resemblance to the other fact that, when he wished . . . , he said" Aphr. 241, 18. Just as we have in this case **וְזֶה הָיָה לְפָנֵינוּ**, so have we many other combinations of a like nature with prepositions, *e. g.* **וְזֶה הָיָה לְפָנֵינוּ** "in this, or through this, that" frequently **וְזֶה הָיָה לְפָנֵינוּ** "not from the circumstance, that . . . , but from this [other circumstance], that" Spic. 4, 21); **וְזֶה הָיָה לְפָנֵינוּ** "for this reason, that" Jos. St. 18, 14; 49, 20; **וְזֶה הָיָה לְפָנֵינוּ** "for meantime that" Ephr. II, 3 B &c. There is a considerable space between the **וְ** and the **זֶה** in **וְזֶה הָיָה לְפָנֵינוּ** "for even on this account was his journey (taken) to that place,—that the thought of God might never be separated from his soul" Ov. 168, 19. Much more rarely is the masculine

Abriding-
Demon-
strative
Pronoun
before
Relative
Clause.

ܐܘܪܐ found with such a clause, as in ܐܘܪܐ ܠܐ ܐܘܪܐ ܡܝܢ ܐܘܪܐ “and this,—namely, that I have called Christ a stone,—I have not said from my own thinking” Aphr. 7, 7.

ܐܠܚܝܡܐ may stand with more than one clause: ܐܠܚܝܡܐ ܡܝܢ ܐܠܚܝܡܐ “when Noah heard this, that God commanded him . . . and that he said . . .” Aphr. 235, 8.

§ 363. In certain cases also ܡܠܐ intervenes as correlative between a prep. and the conjunctive ܐ. Thus, frequently ܐ ܡܠܐ “until (that)” (= ܡܠܐ + ܐ), and in rare instances ܐ ܡܠܐ “while”, “when indeed” Jos. St. 69, 19.⁽¹⁾ Of common occurrence also is ܐ ܡܠܐ “as many as”, “as much as”, “the more”, “as long as” (ܐ ܡܠܐ “when”, “as” &c. § 348).

§ 364. A. ܐܝܢ “as” (originally an interrogative [—“in what way? how?”—] but no longer used as such) may also, with the help of ܐ ܡܠܐ, introduce a clause: ܐܝܢ ܡܠܐ ܐܝܢ ܡܠܐ “as it actually was” Ov. 172, 20. Of more frequent occurrence is ܐܝܢ ܡܠܐ (in imitation of ὡς μὲν) “as”, “since”, *e. g.* Ov. 83, 8; 185, 25, also “in order that” Jos. St. 8, 6; 12, 10 &c.—ܐܝܢ ܡܠܐ occurs always by way of supposition “as if”: ܐܝܢ ܡܠܐ “as if a bargain with us had been made by him” Ov. 295, 20; cf. Jos. St. 31, 16; 33, 4; 34, 18; 56, 14 and 17; Mart. I, 98 mid.; Sim. 282, 10; Ov. 179, 15 &c.

B. In much larger proportion, however, ܐܝܢ is found pure and simple. It signifies not merely “as”, but often “in order that” and “so that”⁽²⁾ (= ὡς); also in the negative form ܐܝܢ ܡܠܐ “that not”, “lest”. Very often too it stands before the Inf. with ܐܠܐ, to bring out more strongly the notion of purpose: ܐܝܢ ܡܠܐ “in order to scrutinize” Ov. 252, 4 &c. So also before prepositional phrases, particularly in the statement of design, motive or view (= ὡς): ܐܝܢ ܡܠܐ “as a mark of respect to him” Jos. St. 59, 9; ܐܝܢ ܡܠܐ “as a warning to him” Sim. 370 mid.; and frequently ܐܝܢ ܡܠܐ “as a . . .”, but also ܐܝܢ ܡܠܐ “from ostentation” Sim. frequently; ܐܝܢ ܡܠܐ “with cunning” ZDMG

(¹) Martin 62, 17 reads thus, to all appearance correctly. Wright has ܡܠܐ.

(²) This use, however, is not equally in favour with all Syriac authors; in Aphr. it occurs only a dozen times at the most.

XXV, 335 v. 190; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “for his own sake” Ov. 82, 3; **ܐܡܝ ܕܡܢ ܗܝܘܐ ܕܡܢ ܗܝܘܐ** “shortly”, “in few words”, often in ancient writings even.

C. **ܐܡܝ** without **ܕ** is also found in many references. Thus, first of all, before brief nominal phrases, with the help of which it forms a relative clause: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as (is) a merchant” = “as merchant” Ov. 165, 22; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as a son of wealthy parents” Ov. 160 *paen.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** *κατὰ τὸν χρόνον* *ἐν* Matt. 2, 16 P. (**ܐܡܝ ܕܡܢ ܗܝܘܐ** C. S.); **ܐܡܝ ܕܡܢ ܗܝܘܐ** “according to the command of the Lord” Ov. 166, 25; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “according to my feebleness” [*or* “in my humble opinion”] Spic, 9, 14; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “suitably to that which”, frequently, &c. Often before numbers **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as” *i. e.* “about (**ܕܡܢ ܗܝܘܐ**) a hundred years” &c. —So with **ܐܡܝ ܕܡܢ ܗܝܘܐ** “to be like” and similar words: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “he was like a fire” Sim. 271 *inf.* &c.⁽¹⁾ —If the word with which comparison is made must receive a preposition, then **ܐܡܝ** is used, *e. g.* **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as in the eminent fathers” Ov. 160, 8; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as with the man” Ov. 168, 9 &c. Or the preposition is withheld, and the special relation of that with which comparison is instituted is gathered merely from the context: “that great cheapness will prevail” **ܐܡܝ ܕܡܢ ܗܝܘܐ** “as (were) the years before” = “as in earlier years” Jos. St. 41, 16. However, there occurs: **ܐܡܝ ܕܡܢ ܗܝܘܐ** *ܐܡܝ ܕܡܢ ܗܝܘܐ* “they considered this world as an insignificant sheltering-place, but that world beyond as a city which was full of beauty” Anc. Doc. 101 *ult.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “like an eagle” Sim. 385 *mid.* (if this is the right reading; Cod. Lond. gives it without **ܐܡܝ**).

D. An Object or an Adverbial adjunct may stand in the incomplete clause which is introduced by **ܐܡܝ**: **ܐܡܝ ܕܡܢ ܗܝܘܐ** “and turned them, as a good shepherd (turns) his flock” Aphr. 192, 11; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “and as a mother her children, he embraced them under the wings of his prayers” Sim. 389 *inf.*; **ܐܡܝ ܕܡܢ ܗܝܘܐ** “was victorious in his fight, like Job

(¹) Compare **ܐܡܝ ܕܡܢ ܗܝܘܐ** “how does he look?” Joseph 195, 9; 225, 2.

Other Ad- verbs as Correla- tives.

§ 366. A. Following ancient usage, the bare particle *ʔ*, however, *ʔ* "in order
is still very frequently employed to mark the dependence of a clause, *that*",
without the special kind of subordination being given. Thus, times *"since"*, &c.
out number, *ʔ* stands for "in order that": *ܡܠܟܐ ܕܥܝܪܐ ܗܘܐ ܥܬܪܝܡܘܢ*
ܐܢܬܫܐ ܒܢܐ ܐܝܓܝܫܐ Luke 18, 39; *ܚܝܒܬܐ* P. = *ܚܝܒܬܐ* C. *ܒܢܐ ܩܠܝܡܐ ܕܗܝ*
(*ܦܪܝܬܐ*) John 3, 21; *ܐܬܬܝܬܐ ܒܥܝܢܐ ܕܡܠܟܐ ܕܥܝܪܐ ܗܘܐ ܥܬܪܝܡܘܢ* "and then the
Spirit led him away that he might be tempted of Satan" Aphr. 129, 4,
after Matt. 4, 1 (*ܦܝܪܐܣܐ ܕܝܗܝܘܐ*); *ܐܠܐ ܕܡܠܐ ܒܥܝܢܐ ܕܡܠܟܐ ܕܥܝܪܐ ܗܘܐ ܥܬܪܝܡܘܢ*
"that he may not be overcome by the enemy" Aphr. 129, 9; *ܐܬܬܝܬܐ ܕܡܠܐ ܕܡܠܟܐ ܕܥܝܪܐ ܗܘܐ ܥܬܪܝܡܘܢ*
"this was done by the Lord, in order to show" Sim. 391 *inf.* &c.

B. ۱ is also employed very often in a loosely causal connection = "since", "while": *ܐܝܢܗܘܢ ܕܥܠܡܐ ܕܚܝܬܐ ܕܥܪܫܐ ܕܥܝܠܐ ܕܥܝܠܐ . . .* "now their life was a copy of the church of the Apostles, seeing that everything which they had, was in common" Ov. 167, 22; *ܐܝܢܗܘܢ ܕܥܠܡܐ ܕܚܝܬܐ ܕܥܪܫܐ ܕܥܝܠܐ* "particularly as" Mart. I, 16 *inf.*, and other passages; *ܐܝܢܗܘܢ ܕܥܠܡܐ ܕܚܝܬܐ ܕܥܪܫܐ ܕܥܝܠܐ* "woe is me, that (seeing that)" Ov. 137, 5 &c., and many like instances; cf. § 358 B.

C. ; also serves the purpose, sometimes, of setting down a clause as a kind of theme, the meaning of which is explained afterwards, without any proper grammatical connection appearing: **وَبَشِّرِ الصَّالِحِينَ** "and as regards the circumstance that the animals did not turn round, as they went,—Simon was represented by the first &c." Moes. II, 128 v. 796; **وَالَّذِينَ**

فحمى ٥٥٥ حه حىمفصل "and gave him to drink" Sim. 359 *inf.*; فحمى ٥٥٥ حه حىمفصل "they suffered the body to be scourged" Anc. Doc. 105, 11; فحمى ٥٥٥ حه حىمفصل "who came forth to be set" Anc. Doc. 95, 1; فحمى ٥٥٥ حه حىمفصل "nor was it of himself that he was rescued" Anc. Doc. 87, 23; فحمى ٥٥٥ حه حىمفصل "if one have the power, either to be burned or not to be burned" Anc. Doc. 87, 16; and many such instances. Also, when the subordinate clause is put at the beginning: فحمى ٥٥٥ حه حىمفصل "he may wonder" Moes. II, 110 v. 521; فحمى ٥٥٥ حه حىمفصل "if thou art willing to learn" Spic. 1, 15; فحمى ٥٥٥ حه حىمفصل "and no one was able to snatch the martyr's place" Anc. Doc. 90, 15 &c.

§ 369. On the other hand, particularly in long periods, the relative *?* repeated. particle *?* is kept, and it may even be doubled: فحمى ٥٥٥ حه حىمفصل "for it was not a possible thing that, while they worshipped Baal, (that) they should keep the nine commandments" Aphr. 15, 4 (so, a farther similar instance in فحمى ٥٥٥ حه حىمفصل Spic. 16, 8); ... فحمى ٥٥٥ حه حىمفصل "for he was in the habit, whenever he found us . . . , of asking" [*lit.* "for he was accustomed that, whenever he found us . . . , (that) he asked us"] Spic. 1, 3; فحمى ٥٥٥ حه حىمفصل "and it is not seemly for thee, O man, that through that gate, by which the king entereth, filth and mud should come forth" Aphr. 46, 1 (where there is the additional incongruity that *?* [in فحمى ٥٥٥ حه حىمفصل] is taken up by *?* [in فحمى ٥٥٥ حه حىمفصل]). These examples might be held as confirmed. The same may be said of some in Euseb. Ch. Hist. In other places, a case here and there, which appears to belong to this class, may rest on a copyist's error, just as, on the other hand, a few cases of omission may do the same. The representations contained in this and the foregoing section are, for all that, well established.

§ 370. We have already had a few examples, in which a con- , not at
junctional *?* did not appear at the head of its clause. So, farther, فحمى ٥٥٥ حه حىمفصل the head
of its
clause.
فحمى ٥٥٥ حه حىمفصل "but his power was not suf-

ficient to render subject to sin her liberty in Jesus" Ov. 160, 20; **וְאֵלֶּיךָ יִשְׁמַח** "and I wish to know the exact truth" Ov. 163, 10; **וְאֵלֶּיךָ יִשְׁמַח** "at times indeed the emperors permitted him to wear purple" Sim. 349 *inf.*; **וְאֵלֶּיךָ יִשְׁמַח** "and he was ready to meet all wicked emotions with all good emotions" Ov. 169, 8; **וְאֵלֶּיךָ יִשְׁמַח** "I was not able to bear and endure the weight of power" Ov. 171, 14 &c. In many of these clauses it would be very natural to keep to the same arrangement of the words, using, however, **וְ** with the Inf. instead of **וְ** with the finite verb. **וְ** too is occasionally found not at the beginning of its clause: **וְאֵלֶּיךָ יִשְׁמַח** "when Moses slew the lamb, the first-born of the Egyptians were slain" Aphr. 406, 2; **וְאֵלֶּיךָ יִשְׁמַח** "and not even when a thirsty person drinks from a fountain, do its waters dwindle away" Aphr. 199, 10 &c. Of course such inversions of the natural order are more frequent in rhetorically elevated discourse, and with the poets, than in homely statement.

Relative
Clauses
set in a
Series.

§ 371. When several relative clauses occur in a series, they may be satisfied with one **וְ**, even when they are not constructed alike; for attributive clauses v. above, (§ 344); cf. **וְאֵלֶּיךָ יִשְׁמַח** "this person, to whom gold had been sent from far, and who had joyfully accepted it" Ov. 199, 17 &c. Conjunctional: **וְאֵלֶּיךָ יִשְׁמַח** "that God had enjoined him . . . and had said to him" Aphr. 235, 8 &c. Of course, however, the **וְ** may also be repeated after **וְ**: this repetition may likewise take place when there is a separation of the divisions of the sentence into their individual members, without necessitating thereby the formation of several complete clauses: **וְאֵלֶּיךָ יִשְׁמַח** "that he cause a brother's daughter or a sister's daughter to live with him" Ov. 173, 25, where the second **וְ** might quite as well be wanting.

2. A. In many cases in Syriac, indirect questions cannot be deduced from direct. Even the presence of the relative particle **ܐܢܝܢ**, dependence, does not prove that an interrogative clause is indirect, but this **ܐܢܝܢ** may also stand before the *oratio directa* (§ 367).—Still, here is very often determined by the connection, the enfolding clauses, and particularly the change of person necessary in many *oratio obliqua*.

[illegible]

C. Even when the interrogative concerns the Subject, or individual points in the Predicate, **?** may precede: **ܐܠܡܢܥܝ ܕܡܕܢܝ ܐܡܡܢܐ** **ܕܐܪܥܐ** “that they deliberate as to whom they should institute as bishop in Edessa” Ov. 170 *ult.*; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “his fellow-monks learned where and how he was” Ov. 169, 23; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “and the truth knows, how to hold thee to herself” Ov. 163, 12; **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “while he saw his dignity,—with what a humble demeanour he stood at the head of the people” Ov. 189, 22; **ܕܥܡܐ** “when” Aphr. 19, 6; 170, 1; **ܕܥܡܐ** “whence” Ov. 190, 4; **ܕܥܡܐ ܕܥܡܐ** “how rich” Ov. 191, 20 &c. With the interrogative placed in the end of its clause: **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “who is it that says, what are these wheels?” Moes. II, 104 v. 438; and with the **?** placed at the same time at the commencement: **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “I will make known to thee also, from what time these causes acquired strength” Jos. St. 8, 3. So also in headings of themes, when the governing word is not given: **ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ** “How the blessed Rabbūlā became Bishop in the town of Edessa” Ov. 170, 21 &c. (1)

D. But this **?** may also be wanting: **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “(that) thou show me, what works are demanded” Aphr. 5, 4; **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “let him see, what will be suitable for the service . . . and by what things he will please him” Aphr. 8, 13 (together with . . . **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “man becomes concerned, as to what is requisite for him (who) . . .” Aphr. 8, 2); **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “wherein is written, what . . .” Spic. 13, 8; **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “it is not known what became of him” Jos. St. 11, 5; **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “and see thou, how they have distinguished themselves” Aphr. 60, 5; **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “that he may show how great honour he has bestowed [dispensed]” Sim. 391 *inf.* (Cod. Lond. **ܐܠܡܢܥܝ**); **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “thou art desirous to learn this thing, by what causes it (the war) was stirred up”

(1) Notice farther **ܐܠܡܢܥܝ ܕܥܡܐ ܕܥܡܐ** “because” John 5, 16 C. S. (P. has merely **ܐܠܡܢܥܝ**).

E. Just as, in many cases, a direct question is really an expression of wonder, so too is it with many an indirect question: **ܡܠܐ ܝܢܕ ܒܥܡܐ ܕܝܫܐ** "and his soul grows elate, that to such a master [*lit.* 'to what sort of master'] he has become worthy of belonging" Moes. II, 116 v. 639; and quite a similar instance is given *ibid.* p. 164 v. 1384. So **ܡܨܦܚܬ ܕܪܚܡܐ ܕܝܫܐ ܐܬܪ ܡܥܝܪ ܡܢܗܘܢ ܕܝܫܐ ܕܢܐ ܕܡܢ ܡܢܝܟܐ ܕܐܬܪ** "and praised God, that such a stern and rapacious father had begotten such a just, generous and compassionate son" Iland II, 159, 24; **ܣܚܬܝܬܐ ܠܡ ܠܡܠܚܡܐ ܕܡܢܝܟܐ ܕܝܫܐ ܡܠܚܡܐ ܕܝܫܐ ܡܠܚܡܐ ܕܝܫܐ** "Woe to the empire of the Romans, that it has lost such emperors, and met with such instead (of such)!" Jul. 79, 19; "Edessa is in mourning" **ܡܠܚܡܐ ܕܝܫܐ ܡܠܚܡܐ ܕܝܫܐ ܡܠܚܡܐ ܕܝܫܐ** "that such a man, instead of such, is sitting on the throne of the Roman world" Jul. 123, 2 (*lit.* '*who* instead of *whom*').

The conjoining of two interrogatives in one clause, as we have it in these last cases, is somewhat rare. Another instance, however, is found in *نَحْنُ أَنتَ أَكْبَرُ؟ أَمْ أُنَا* "try both of them, as to which of them is the stronger" Ephr. (Lamy) III, 681 str. 25. But it is only in translations from the Greek that this construction appears with any considerable frequency.

§ 373. **حَظَرَ**, **مَنَعَ**, originally “for what?”, then “if perhaps”, “that perhaps” or even, when it is an expression of doubt “lest perhaps” [*ne forte*]—is properly an indirect interrogation. The **يَا** here indicates dependence. Moreover a proper governing word is often wanting, and the notion of uncertainty, found in the connection, suffices,—so that we may translate by “perhaps”, “perchance”. And thus a farther additional **يَا** may be prefixed to the **يَا** (which has here become grammatically indistinct) in order to express the dependence more clearly. **حَظَرَ** is in strictness independent, and introduces at first an independent clause, but we deal likewise with it in this place on account of its being tantamount in meaning to the compound form. Examples: **بَرَبِ حَظَرَ إِلَيْنِ** ὁρα, μηδὲν εἰρηγς Matt. 8, 4 P. (C. S. **وَحَظَرَ**); **حَظَرَ مِنْ الدَّهْرِ**

חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 Mart. I, 251 *inf.*—“He does this or that” חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 (in the hope) that perhaps he may take him into favour again” Aphr. 150, 5;
 “are asked חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 whether those who come may have seen them, and whether those who go may
 see them” Joseph 193, 9 (var. both times with חַסְדָּא) [= Ov. 294, 16];
 “would that I were found (thought he) such that &c.!” Ov. 171, 23; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “think upon death thou too, O wise and learned scribe, lest haply thy heart be uplifted” Aphr. 427, 18;
 “seek ye for him חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 lest haply he may have gone into that cave and be dying there, and we be punished for his guilt”
 Sim. 283 mid.; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “what shall we say about this? Is it that the children of Israel have received the kingdom
 of the Highest? God forbid! Or is it that the people have reached somehow to the clouds of heaven?”
 Aphr. 96, 8 &c.—חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 Gal. 2, 2; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “it may be thou thinkest” Jul. 47, 1.—חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “that we be concerned about them, so that they should not, through their need, be obliged to do anything that is un-
 seemly” Ov. 217, 16; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “were afraid that he would take vengeance on them” Jos. St. 19, 21; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “is afraid of it, lest the waters should increase” Aphr. 145, 15 (var. חַסְדָּא); חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “and will listen to his command, in order that perhaps, on account of our request of him, he may build”
 Jul. 110, 1; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “and Daniel thought, that on account of the sins of the nation, he might perhaps remain...” Aphr.
 58, 14 (where חַסְדָּא is separated from חַסְדָּא; var., however, חַסְדָּא; חַסְדָּא afterwards) &c.—חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא
 “let him examine... whether in any respect they may be deserving of reproof” Ov. 176, 6; חַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא וְחַסְדָּא

“he shortened the measure of his days, that the measure of his sins might not become too great and overpowering” Jul. 5, 24.

By far the most common of these forms is **حَتَّى** (without ? before it).

D. CONDITIONAL CLAUSES.

§ 374. A. The condition which is set forth as possible is expressed by **إِذَا**. With the negative we say **لَا إِذَا** or **إِذَا لَا**. The **إِذَا** which introduces a clause occasions no farther change in its construction. The Act. Part. mostly serves as its verb (§ 271), the Impf. not so often (§ 265). When the past is referred to, which of course occurs much less frequently in these clauses, the Perf. is employed (cf. § 258), or the Part. act. with **لَمَّا** (§ 277), or even, though not often, the Impf. with **لَمَّا** (§ 268 A). Besides, **إِذَا** is frequently followed by a Nominal clause. The apodosis may agree with the protasis in time and in construction, but it may also differ from it in many ways, without thereby causing any deviation from the leading rules of clause-formation which have been described above. We give a few examples in support of the most important cases. *Part.* **وَلَا تَفْرَحْ بِمُغْلَبَةِ الْعَدُوِّ** “and if thou gloriest in thy sons, they are torn away from thee” Aphr. 84, 13; **وَلَا تَفْرَحْ بِمُغْلَبَةِ الْعَدُوِّ** “if he (the dog) does not run out and bark at it, the master of the sheep beats him” Ov. 138, 20 (compare § 271). So with **أَنْ** and **لَمَّا**, e. g. **أَنْ لَا يَكُنْ أَحَدٌ عَدْلًا** “if there are no righteous persons, (even) the wicked perish” Aphr. 458, 9.—*Impf.*: **إِذَا كَانَ يَصُومُ** “for if he is fasting . . . , let him not mingle . . . ” Aphr. 45, 22; **إِذَا لَمْ يَكُنْ قَدْ خَلَعَ** “but if you will not be convinced, but continue to resist, then you will be held in contempt by us” Ov. 175, 3; **إِذَا كَانَتْ أَعْيُنُكَ** “if it becomes blind, the (whole) body has grown useless” Aphr. 457, 11; **وَلَا تَفْرَحْ بِمُغْلَبَةِ الْعَدُوِّ** “the truth makes itself known to thee, if thou dost renounce thine own knowledge” Ov. 163, 16 (and thus very frequently, a *Part.* in the principal clause, overagainst an *Impf.* in the conditional clause; cf. § 265). Both *Impf.* and *Part.* alternating: **إِذَا**

ܢܗܝܐ ܐܢܝ ܝܫܝ ܝܗܘ ܐܠܗܐ ܡܫܚܝܢ ܩܪܝܒܝܗܘܢ ܡܠܐ ܫܚܝܢ ܠܐ ܒܢܝܢ ܠܐ
 ܐܠܗܐ “and if any one makes confession (*Impf.*), that there is only
 one God, but transgresses (*Part.*) his commandments, and does (*Part.*)
 not do them, then it is not true for him that there is only one God”
 Aphr. 498, 5 (cf. line 12; v. 301, 17; 339, 1).—*Perf.* ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ
 ܠܝ ܐܬܬ ܐܚܒܬ ܬܩܠܐ “if thy father has brought fish, give me five
 pounds (of them)” Sim. 273 mid.; ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ ܐܬܬ ܐܚܒܬ
 ܐܠܡܐ “but if faith has been injured by unbelief, then the soul is lost”
 Anc. Doc. 98, 12; ܡܥܬܐ ܠܡܥܬܐ ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ
 ܠܝ “if Christ has been laid as the foundation, how then dwelleth
 Christ also in the building?” Aphr. 9, 14 &c. Cf. ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ
 ܠܝ ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ “if the priests of Israel were
 accustomed to perform the service, how much more is it fitting for us . . . !”
 Ov. 172, 14 &c. For examples with the *Impf. and* ܐܠܡܐ v. 268 A. *No-*
nominal clauses: . . . ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ “if it is a disgraceful thing
 for thee that . . . , then see . . .” Ov. 162, 8; ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ
 ܠܝ ܐܢܬܐ ܐܚܒܬ ܬܩܠܐ “if even the remains of an idol’s temple are standing in
 any place, they shall be destroyed” Ov. 220 *paen.* &c. We have several
 cases together in . . . ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ “if God is one (*Nominal clause*) . . .
 and has given men their nature (*Perf.*), and takes pleasure in this (*Part.*) . . . ,
 why then did he not give them such a nature, that . . . ?” Spic. 1, 6.

B. For ܐܠܡܐ there often stands ܐܠܡܐ “if it (is) that” *e. g.*
 ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ “if there is necessary for them” Jos. St. 13, 18; ܐܠܡܐ
 ܐܬܬ ܐܚܒܬ ܬܩܠܐ “if they should conquer” Jos. St. 13, 13; ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ
 ܠܝ “if thou therefore, my son, hast . . . , then tell it” Spic. 2, 3 &c.

C. We have already seen that several clauses connected by ܐܠܡܐ may
 stand after ܐܠܡܐ. It is true that ܐܠܡܐ may also be repeated with ܐܠܡܐ in that
 case conditional clauses are often elliptical: ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ “be it
 for death, or for life” Jul. 169, 19; ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ
 “be it word or work, in season or out of season” Ov. 181, 22, and mani-
 fold cases resembling these (cf. *e. g.* Jos. St. 50, 19). How ܐܠܡܐ and
 ܐܠܡܐ “or” may be exchanged here, is shown by the following example: ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ
 ܐܠܡܐ ܐܬܬ ܐܚܒܬ ܬܩܠܐ

... “whether they are in Edom or in Arabia, in Greece or in Persia, whether in the North or whether in the South, they observe this law” Spic. 19, 14.

D. We have another ellipsis in לא or אם לא “if not” *e. g.* אם לא אומר (var. אם) “if not, I have to say” Aphr. 441, 7; so 117, 14; Ov. 214, 11. Cf. אם לא אומר “otherwise (if it were not so,) I would not have done it” Jul. 245, 26.

After לא “if not”, “excepting”, “except that”, “other than”, sentences which are incomplete are very common. In this application a farther אם often comes in after לא . Examples: $\text{לא יעשה אדם כלום אלא אם כן}$ “for men have not been commanded to do anything, except that which they are able to do” Spic. 5, 2; $\text{מה עשה אדם אלא אם כן}$ “... there was written for them ‘four hundred and thirty years’, except because...” Aphr. 26, 20; $\text{מה עשה אדם אלא אם כן}$ “and not one image made they for themselves to worship, excepting the image of the calf” Aphr. 312, 20; $\text{לא עשה אדם אלא אם כן}$ “it was not permitted to him to slay the Paschal lamb in any place, except before one altar at Jerusalem” Aphr. 218, 22, while line 12 has $\text{לא עשה אדם אלא אם כן}$ “it was not permitted him to prepare the Paschal lamb, save at Jerusalem only”; $\text{לא עשה אדם אלא אם כן}$ $\text{καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ}$ Matt. 11, 27; $\text{לא עשה אדם אלא אם כן}$ $\text{οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός}$ Luke 18, 19; $\text{מה עשה אדם אלא אם כן}$ “and what are the stones of fire but the children of Zion?” Aphr. 85, 7, where there is a var. $\text{לא עשה אדם אלא אם כן}$ without the אם ; $\text{מה עשה אדם אלא אם כן}$ “who are the builders except the priests?” Aphr. 10, 18; $\text{מה עשה אדם אלא אם כן}$ “no one of them remained alive but the bishop... and two other men” Jos. St. 29, 4; $\text{מה עשה אדם אלא אם כן}$ “in what... except in...” Aphr. 57, 11; $\text{מה עשה אדם אלא אם כן}$ “who understands... except the perfect?” Ov. 185, 19; and thus frequently. *With these Particles beginning the sentence:* אם לא “and only one way was there, which led up to it” Jos. St. 15, 5. An

entire clause stands after אִלּוּ in $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח אֶלְכֶם}$ “and I cannot believe, without being convinced” Spic. 2, 14; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ “thou canst not understand . . . , if thou hast not known” Ov. 162, 26.

From the meaning “if not” is developed the adversative meaning “however, but, yet”, in which sense אִלּוּ is oftenest met with.

E. After the concessive particle $\text{אִלּוּ} = \text{אֲפִלּוּ}$ “even if, if even” a complete clause may follow, *e. g.* $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח אֶלְכֶם}$ $\text{κᾶν τῷ ὄρει τοῦτῳ εἴπητε . . . γενήσεται}$ Matt. 21, 21 (C. S. merely אִלּוּ); $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{P. κᾶν ἀποθάνῃ ζήσεται}$ John 11, 25; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ “for even though he worships . . . , still he is not found fault with” Aphr. 335, 18; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “and even if he has sinned, yet the seed of the righteous has been preserved by him” Aphr. 462 *ult.*; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “for even if it happens that . . . , let it yet be firm and sure for us, my sons, that . . .” Jul. 8, 27 *sqq.* (where אִלּוּ , as frequently happens, occurs at the beginning of the apodosis) &c. But very often אִלּוּ is followed by a mere fragment of a clause, *e. g.* $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “and thou hinderest from prayer though it were but one man” Sim. 328 mid. &c.; cf. $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “I am afraid even to mention” Ov. 196, 14. Often it signifies “though it were only”, “at least” (like $\text{κᾶν} = \text{καὶ ἑάν}$), *e. g.* $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{καὶ παρεκάλουν αὐτὸν ἵνα κᾶν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ αἰψωνται}$ Mark 6, 56; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “that my acquaintances might remember me, for the sake of my words at least” Ov. 137, 5; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “let me dwell at least on the outskirts of the pasture ground” Ephr. III, 576 D; $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ $\text{אֶלְכֶם לֹא יִשְׁכַּח}$ “Blessed is he who has been found worthy to obtain it (Paradise), if not through righteousness, at least through grace,—if not by works, yet by (Divine) compassion” Ephr. III, 576 A &c.

F. We have, in the following sentence, an example of an ellipsis in the principal clause being made up for, by the contents of the conditional clause: $\text{אִלּוּ אֶלְכֶם לֹא יִשְׁכַּח}$ “if they persecuted Christ, so also (will

they persecute) us" Aphr. 484, 15; v. also farther sentences there of like character. Other ellipses occur in **אִלְאִי אִשְׁתָּהּ בְּחַיִּים וְהוּא בְּחַיִּים** "if (there is) honour, it is ours, and if discredit, it is also on both sides" Ov. 151, 17.

G. **אִלְ** is found almost always at the beginning of its clause. Very seldom do we meet with cases like **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "if I stand upon the summit of all heights" Moes. II, 82 v. 83; and thus also 80 v. 79 and 81.

Exceptionally **אִלְ** is set down twice in **אִלְ כִּי כָל מַאֲכָל הַבָּשָׂר . . . אִלְ כִּי יֵאָכַל מִכֵּן** "for if of all kinds of food which . . . , if man eats of them" Aphr. 307, 11, where the sentence is taken up anew.

Rem. The insertion of **אִלְ** in relative clauses to express the indeterminate ("any", "somehow") is an imitation of the later Greek style, *e. g.* **כִּי אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** *ὅτι ἐὰν ἐπιστηρίχθῃ* Is. 36, 6 Hex.; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** *ὅτι ἐὰν λέγῃ ὑμῖν* John 2, 5 Hark.; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** *ἐκτός ἐι μὴ . . . ἐμποδίζοιτο* Lagarde, Reliquiae 57, 5 &c., and similarly, here and there, even in ancient original writings. Thus in particular **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "how much soever", "although"; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "however much he exerts himself" Jul. 9 *ult.*; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "however pitiful he might be to the eye" Ov. 188, 20; cf. Philox. 47, 16; 54, 21; 264 &c. Instead of this expression we have also **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים**, Land III, 210, 19, 21; 211, 6 &c.; and even **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** Philox. Epist. fol. 13 a, 1, 4.

§ 375. A. The condition which is set forth as impossible is expressed by **אִלְ**. This particle is generally followed by the Perf. which is so much in use for hypothetical clauses (§ 259), or by the Part. with **אִלְ** (§ 277); the Perf. is also strengthened occasionally by **אִלְ**. In the principal clause the Part. with **אִלְ** is very generally found. There is no sharp distinction between what is represented, by way of Condition, as still unfinished (*si faceret*), and what is represented as completed (*si fecisset*). Examples: **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** *καὶ εἰ μὴ ἐκολοβώθῃσαν αἱ ἡμέραι ἐκείναι οὐκ ἂν ἐσώθῃ πᾶσα σάρξ* Matt. 24, 22; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "if the soul abandoned the body, it (the body) would not continue in existence" Moes. II, 90 v. 221; **אִלְ אִנִּי עֹמֵד עַל סוּמָם כָּל הַגְּבוּרִים** "if laws belonged to climes, this would be

impossible (to be)” Spic. 18, 25; **ܐܠܗ ܕܡܕܢ ܠܐ ܢܥܡ ܡܕܢ** “if he had given a sign . . . , he would not have been burned” Anc. Doc. 87, 22; **ܐܠܗ ܡܕܢ ܕܡܕܢ ܠܐ ܢܥܡ ܡܕܢ** “for if they had been converted, there would have been penitence” Aphr. 54, 5; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “even the children, if he had begotten them, he would have rescued” Aphr. 352, 10; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “for if he had been made so, that . . . , then the good even (that he would do) . . . would not be his” Spic. 4, 4; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if it (f.) had always been with him, it would not have allowed him . . . ” Aphr. 128, 3; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** *εἰ ἦδ' εἰ ἐγγρηγόρησεν ἄν* Matt. 24, 43; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “for if the rain had weakened . . . , it would be clear . . . ” Aphr. 450, 14; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if everything were ministered unto, who would he be that ministered?” Spic. 3, 24; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** *καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη* Matt. 26, 24, cf. Mark 14, 21; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “it would be better for them, if they did not rise” Aphr. 169, 12; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if it had been possible” Ov. 201, 1; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if man had been made in that way, he would not have been for himself, but would have been an instrument” Spic. 3, 4.

Occasionally, with the naturally definite **ܐܠܗ**, the suggestion of unreality, given by the Perf., remains quite in abeyance, and the particle is then followed by a clause with the Impf. or Part., or by a Nominal clause: **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “which, if we listened to it (f.), would bring us woe” Jul. 210, 7; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “not even if it should happen that the tyrant let me go free” (where the hypothetical Perf. is in the dependent clause) Jul. 84, 7; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “for if the odour of the sinner were to strike one who approached him, then you would all flee” Ov. 140, 20 (where there is a var. **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ**); **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if thou didst seek it, sea and land would sing thy praise” Moes. II, 78 v. 45; **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ** “if thou didst wish” *ibid.* v. 39. Cf. **ܐܠܗ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ ܡܕܢ**

אלה לא יבטל כלל... מצי: "if the protection of God did not embrace the world, life would no doubt have come to an end" Jos. St. 4, 14; **אלה לא יבטל כלל** "if they were not in the world, it would dissolve" Aphr. 457, 14 (where there is a var. **אלה לא יבטל**); **אלה לא יבטל**... **אלה לא יבטל** "if we had a pure soul..., astonishment thereat would strike us dumb" Moes. II, 160 v. 1307 (and so 164 v. 1357, while 166 v. 1385 has **אלה לא יבטל**) "and were the eye clear..., the throng would astonish us" Moes. II, 164 v. 1355; **אלה לא יבטל** "if one had power..., then would this (one)... be higher" Anc. Doc. 87, 16.

B. The clause with **אלה** is subjected to a certain dependence in cases like **אלה לא יבטל כלל** *καὶ τί θέλω εἰ ἤδη ἀνῆλθῃ* Luke 12, 49 (P. **אלה לא יבטל כלל**); **אלה לא יבטל כלל** "thou wishest now, thou hadst seen him" Moes. II, 160 v. 1319 (and so v. 1320); **אלה לא יבטל כלל** "and how much you wished, it had already gone down" Jul. 23, 22. Cf. *ibid.* 81, 25; 104, 26. The notion of a hypothesis has in these cases passed over into that of a wish.

C. With **אלה לא**, accompanied by a noun, the idea of existence does not need to be expressly denoted: **אלה לא יבטל כלל** *καὶ εἰ μὴ κύριος (ὁς) ἐκολόβωσεν τὰς ἡμέρας (ἐκείνας) οὐκ ἂν ἐσώθη πᾶσα σάρξ* Mark 13, 20 (S. differently); **אלה לא יבטל כלל** "had it not been the offence, which they committed" Jul. 50, 27; **אלה לא יבטל כלל** "and had he not been, then neither would there have been (§ 339) any revelations from his Father" Moes. II, 118 v. 654. The construction of **אלה לא** = **אלה לא** is exactly like the latter in syntax: **אלה לא יבטל כלל** "if the famine had not become severe, he would not have allowed him to come with us" Joseph 242, 9 (Ov. 320, 15); **אלה לא יבטל כלל** "had I not been made subject to the king of the Persians, I too would have gone up" Sim. 328 *inf.*⁽¹⁾

⁽¹⁾ I would not like to maintain confidently that even in **אלה לא יבטל כלל** "if I did not... think" Jul. 132, 12, the **אלה** is correct.

§ 379. The license given in the arrangement of words in a clause is in part also extended to the arrangement of the clauses, which serve as members of a period. For the purpose of being brought into stronger relief, the governed clause is occasionally placed a long way before the governing; and not seldom an express *Involution* or enclosing of one clause within another, makes its appearance. Cf. **ܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “for, from the day on which the name of Christ was named over him, by nothing was he persuaded to resolve to satisfy his hunger” Ov. 182, 12; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “but who can describe the wonderful changes, which, in this stolen quiet of the few days of his prayer, were renewed in his soul by the spirit of God?” Ov. 185, 18; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “*ei, qui vult, dixi et dico eos faciles esse*” Spic. 6, 4; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “*et quum haec mirabilia magna audiverim te facere*” Addai 3, 3 *ab inf.*; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “those of the monks, who wish to make for themselves stone chests for the dead” Ov. 214, 12; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “but we have not now come to stir up the mud of Bardesanes” Ov. 64, 12; **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “for I see that you too are eager to hear profitable speech” Philox. 120, 2, and many similar instances.

§ 380. *Parentheses*, like the following one, are seldom met with: **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “how many wise men, think you, have abrogated laws in their several countries?” Spic. 19, 1. More frequently are parentheses found in quotations of sayings: *e. g.* **ܕܡܥܠܡܐ ܕܥܡܪܐ ܕܡܥܠܡܐ** “I am afraid, says the servant, to mention what you have stolen” Joseph 218, 3 [= Ov. 307, 14] &c.

§ 381. The construction of the Nominative Absolute (§ 317) belongs at bottom to the *Anacoluthon*, and the same may be said of several other constructions which we have met with above. But true *Anacolutha*,—*i. e.* those which are felt to be such,—are not very common. They belong, moreover, rather to the department of rhetoric than that of grammar.

Ellipsis.

§ 382. The range of the *Ellipsis* is very extensive. We have already in foregoing sections dealt with various instances of its employment, cf. *e. g.* §§ 374 E; 375 C. To the Ellipsis belongs the omission of individual words and groups of words, which may be supplied from the contents of corresponding clauses (§§ 332; 374 F); thus farther **وَأَمَّا بَشِيرًا نَحَلَدَ لَهَا: وَبِغَنِيٍّ** “it is one thing for a man to write with pathos, and another thing (for him to write) with truth” Jos. St. 5, 7; **وَأَمَّا بَشِيرًا نَحَلَدَ لَهَا: وَبِغَنِيٍّ** “and whenever they [the teachers] do put a question, (they do so) that they may direct the mind of the questioner [the pupil], so that he may ask properly” Spic. 1, 18; **وَأَمَّا بَشِيرًا نَحَلَدَ لَهَا: وَبِغَنِيٍّ** “and sent others, who conveyed his kindness (*i. e.* his gifts) to the monasteries of the West and the South . . . , so that even to the needy saints who dwell in the wilderness of Jerusalem (he sent gifts)” Ov. 205, 22 &c. Bursts of *Exclamation* produce other ellipses, which do not admit of being formed into complete sentences. Others, again, are produced by the peculiar style of *Adjuration-formulae*. In fact living speech is very elliptical; but of course the proportion, in which the individual man may avail himself of this form of expression, is not a matter to be settled by grammar.

APPENDIX.

ON THE USE OF THE LETTERS OF THE ALPHABET AS CIPHERS.

The letters, which are noted on p. 2, may take numerical values. A line drawn above them, or some other distinguishing mark, is wont upon occasion to make them significant as ciphers. In compound numerals the higher order takes the right hand place. The *hundreds* from 500 to 900, for which the alphabetical characters do not suffice, are represented by the corresponding tens, **٥٠, ٦٠, ٧٠, ٨٠, ٩٠**, over which a

point is placed for distinction's sake. This point, however, is often wanting; yet the numerical value is generally quite clear from the mere order of the ciphers, or from the context. For the hundreds from 500—800, combinations with $\overline{\text{ل}} = 400$ frequently appear also, thus: $\overline{\text{هـل}} = 500$; $\overline{\text{زل}} = 600$; $\overline{\text{هل}} = 700$; $\overline{\text{لل}} = 800$. For the *thousands* the units may be placed, where the order of the ciphers gives them to be recognised as indicating thousands; a small oblique stroke is sometimes set below them as a distinguishing mark.

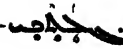


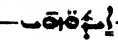
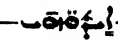




Examples: $\overline{\text{في}} = 23$; $\overline{\text{ف}} = 209$; $\overline{\text{عري}} = 394$; $\overline{\text{نمر}}$ ($\overline{\text{نمر}}$) or $\overline{\text{اممر}} = 527$; $\overline{\text{فهم}}$ ($\overline{\text{فهم}}$, $\overline{\text{فهم}}$) = 1862; $\overline{\text{هنج}}$ = 5550 &c.

Farther, the thousands are very often written out in full, with numeral letters accompanying, *e. g.* $\overline{\text{العل هزج}} = 1944$; $\overline{\text{د القتي ممد}} = 2152$ &c. And, besides, there occur combinations of numerals written out in full and numerals represented by letters, *e. g.* $\overline{\text{العل هالمحمدل همر}} = 1967$; $\overline{\text{ف هالحلج}} = 630$ &c.

Rem. In certain MSS. a very ancient system of ciphers is found, resting upon quite a different principle.

ADDITIONS AND CORRECTIONS.

- P. 2, l. 2 from foot, 3rd last col.; after—*sh*—, insert—(š).
- P. 16, l. 15 from top; read—Exception.
- P. 23, l. 19; for—“there”—, read—“then”.
- P. 45, l. 4 from foot of text; for آئینہ, read—آئینہ.
- P. 46, l. 4 of § 66; for—f. ج—, read—f. ج.
- P. 52, l. 11 from top; read last word—ہندو.
- P. 64, l. 10; for چوہ, read—چوہ.
- P. 64, l. 11; for چوہ, read—چوہ.
- P. 74, l. 4; for—syllables—, read—letters.
- P. 87, l. 11; for—سہ—, read—سہ.
- P. 87, l. 20, 2nd col.; for—تہجہ—, read—تہجہ.
- P. 87, l. 26, 2nd col.; for—تہجہ—, read—تہجہ.
- P. 88, 4th footnote; for—اچھہ—, read—اچھہ.
- P. 94, l. 9 from foot; for—تہجہ—, read—تہجہ.
- P. 95, l. 3 from foot of text; for—ہندو—, read—ہندو.
- P. 97, margin; for—months—, read—month.
- P. 98, l. 2 from foot of text; after—“ill”;—, insert—وہ “well”, “much”
(adv.);—.
- P. 103, margin; for—Preposition—, read—Prepositions.
- P. 107, l. 8; read first word as—اچھہ.
- P. 114, 1st line of footnote; for—چوہ—, read—چوہ.
- P. 128, l. 2; read last word as—بہر.
- P. 128, l. 9; for—وہ—, read—وہ.
- P. 128, *ult.*, mid. col.; for—بہر—, read—بہر.
- P. 133, *ult.*; for—بہر—, read—بہر.
- P. 140, l. 10; for—ہندو—, read—ہندو.

- P. 144, last column; read 3rd word as—.
- P. 182, l. 16; read last word as—.
- P. 209, l. 8; read 3rd Syriac word as—.
- P. 212, ll. 10 & 9 from foot; read—Sentences.
- P. 222, l. 11 from top; after—§ 283—, insert—A.
- P. 229, l. 15; for——, read—.
- P. 232, l. 5 from foot; for——, read—.
- P. 240, l. 2 from foot; from the words—"who are you Christians"—, delete—you.
- P. 244, l. 5 from top; read first word as—ensample.
- P. 255, l. 15; for—28 *ab inf.*—, read—28a, *inf.*
- P. 255, l. 19; read—consigned to writing.
- P. 257, l. 16; for——, read—.
- P. 271, l. 9 from foot; for—XXX—, read—XXIX.

Note.—A vowel-mark, or a point or other sign, has fallen out in the Syriac portion of the type, much oftener than could have been wished. It would appear that the occasional occurrence of such an accident, immediately before the final impression, is exceedingly difficult to avoid in this particular type, however careful the manipulation may be; and, happening when it does, it is of course beyond the control of any proof-reading. In the above list of "Additions and Corrections", only those instances of such a fault have been pointed out, which stand in Paradigms or similarly important situations. The others are left to the discernment of the reader to discover and correct, and to his indulgence to condone.

INDEX OF PASSAGES.

(THE REFERENCES ARE TO THE PAGES OF THIS EDITION)

A. SCRIPTURE.

(a) OLD TESTAMENT.

Genesis		Genesis		Deuteronomy		2 Samuel	
1, 2	238	43, 10	167, 204	28, 67	204	8, 14	284
2, 6	238	44, 28	236	33, 18 (Barh.) . .	120	13, 20	200
7	191	48, 14	229			16, 8, 12	233
9	151	50, 15	233	Joshua		18, 33	204
18	263			6, 3 <i>sqq.</i>	148		
8, 1	238	Exodus		26	193	1 Kings	
10, 11	159	1, 5	238	10, 22	186	6, 9	55
4, 2	238	5, 11	284			14, 30	198
9	247	17	108	Judges		15, 6, 19	198
8, 21	235	16, 5	187	2, 15	284	22, 28	286
9, 11	207	17, 1	241	3, 22	42		
23	256	18, 21	157	4, 20	274	2 Kings	
25	156	21, 8	157	6, 19	274	1, 16 (Hex.) . . .	285
12, 1	284	11	155	30	209	9, 32	186
11	164	22, 3, 6	187	7, 14	243	11, 5, 9	189
14, 18	238	26 (Barh.)	141	8, 5	153	8	148
15, 17	239	24, 12	234	7	203	20, 12	161
16, 1 (Ceriani) . .	243	32, 1	252	24	241		
18, 27	248			10, 11	266	2 Chronicles	
20, 5	247	Leviticus		12	138	4, 6	226
21, 5	238	14, 30	201	11, 1	165	Nehemiah	
17	182			33	290	13, 26	175
23, 15	185	Numbers		14, 17	192		
24, 11	202	11, 4	204	16, 25	214	Job	
44	248	21, 5	199	20, 13	209	1, 1	289
27, 18	248	25, 15 (Ceriani) .	15			1 (Hex.)	285
46	202			Ruth		3	170
29, 9	216	Deuteronomy		2, 5	182	7, 2 (Hex.) . . .	132
31, 15	238	1, 35	254	8, 10	182	5	106
27	204	4, 14	229			21	240
31, 41	185	24	222	1 Samuel		10, 18	204
34, 22	203	26	117	14, 47	284	11, 5	204
36, 31	209	9, 3	222	20, 32	216	13, 5	204, 236
37, 33	236	21	229	21, 9 (Barh.) . .	141	14, 13	204
41, 2, 3	154	18, 14	244	26, 7	189	15, 4	275
2, 18, 19	158	24, 15	256			22, 8	292
42, 11, 31	159						

Job	Psalms	Ecclesiastes	Jeremiah
24, 10 190	84, 12 223	8, 15 172	10, 20 240
26, 6 155	91, 15 (Hex.) . . 165		16, 19 279
30, 3 106	104, 4 156	Canticles	28, 11 (Hex.) . . 293
31, 24 248	119, 20 106	3, 8 223	38, 9 247
32, 4 238	186, 2 156		
38, 6 248			Lamentations
9 247	Proverbs	Isaiah	4, 8 106
40, 19 248	1, 16 175	1, 19 207	
42, 11 238	3, 15, 18 247	18, 3 222	
	28 241	12 (Hex.) . . 196	Ezekiel
Psalms	4, 23 153	14, 16 221	18, 39 190
1, 3 199	5, 14 153	16, 3 78	28, 40 256
3, 3 223	6, 30 226	19, 2 153	29, 18 153
10, 14 222	8, 2 242	14 221	44, 13 234
19, 3 153	12 248	20, 4 190	
38, 17 221	30 238	28, 15 255	Daniel
34, 15 234	9, 12 247	36, 6 (Hex.) . . 311	3, 6, 11 <i>agg.</i> . . 222
35, 3 222	17 158	37, 34 (Hex.) . . 143	24 266
37, 22 223	10, 2 155	40, 3 172	4, 8, 9, 18 . . 156
39, <i>ult.</i> 294	15, 27 211	48, 12 161	5, 11 156
40, 14 234	17, 11 155	51, 2 138	12 158
41, 6 204	28, 35 (Hex.) . . 285	19 175	6, 20 275
9 221		52, 2 107	9, 21 236
48, 12 (& Hex.) . 148	Ecclesiastes	55, 1 155	
50, 1 156	1, 3 172, 181	60, 21 230	Micah
61, 5 221	7 153		1, 2 286
69, 28 164	6, 6 167	Jeremiah	
73, 5 240	6 (Ceriani) 171	4, 29 172	Nahum
84, 7 156		6, 8 199	2, 10 106

(b) APOCRYPHA.

1 Maccabees	Sap. (Sol.)	Sirach	Sirach
12, 36 194	14, 10 117	2, 11 153	47, 10 152
	19, 3 168	23, 19 187	23 155
2 Maccabees		42, 11 214	
14, 44 256		48, 4 187	

(c) NEW TESTAMENT.

Matthew	Matthew	Matthew	Matthew
1, 18 161	4, 8 190	7, 9 232	11, 22, 24 . . . 196
19 160	5, 3 155	11 159	27 309
22 291	5 230	14 182	32, 1 214
2, 1 188	11 157	29 266	10 303
5 218	13 163, 249	8, 2 235	34 159
9 274, 292	25 205	4 305	44 284
11 274	29 273	16 189	45 158, 160
16 188, 274, 297	34 177	22 214	13, 11 175
18 240	46 180	9, 9 188	17 168, 248
20 177	48 160	10, 16 160	24, 31, 33 . . . 168
3, 9 234	6, 11 167	20 247	46 162, 250
17 287	16 160	37 196	14, 15 209
4, 1 299	34 179	11, 3 156, 216	27 248
6 176	7, 2, 7 201	4 247	15, 2 230

Matthew	Matthew	Luke	John
15, 84 170	26, 63 248	5, 12 285	(Bernst.-Gen. Rel.) 138
16, 10 154	74 120	7, 19, 20. 216	1, 1 242
16, 20 248	27, 4 182	8, 8 187	4 255
28 167	5 229	47, 55. 256	4, 10 239
17, 8 230	12 173	50 235	11 178
9 215	27 228	9, 4 285	15 177
17 268	45, 46 154	41 268	19 248
19 198	64 214	55 183	27 280
18, 6 281	28, 12 158	10, 12, 14 196	28 239
13 195		24 247, 248	30 177
15 198	Mark	30 197	31 192
15—17 204	1, 6 220	35 179	43 228
30 249	11 287	37 205	2, 5 (Hark.) 312
19, 3 153	18 230	42 151	12 170
10 197	27 187	11, 17 176	25 231
14 214	32 189	42 205	3, 4 167
28 285	2, 2 275	53 215	17 231
29 187	3 186	12, 13 214	21 299
20, 15 158	9 sq. 230	22 167	35 171
21, 21 310	13 172	49 313	4, 7, 10 209
23, 24, 27 154	14 216	13, 2 160	15 206
27 215	28 172	7 274	4, 29, 32, 35. 248
31, 32 257	3, 20 210	9 204	34 178
41 168	4, 17 166	14 205, 215	37 156
46 224	5, 9 159	28 240	46, 49 168
22, 16, 21 166	15, 16, 18 177	34 164, 286, 287	5, 1 (Hark.) 196
25 229	6, 10 285	14, 2 220	7 156
29 228	11 198	15, 7 196	9 180
36, 40 154	17 203	13 170	13 188
43 155	37 214	17 154	16 304
23, 4 228	49 146	22 232	19 214
14 248	56 310	24, 32. 160	26 244
17 228	10, 13 216	29 154	27 239
23 204	14 214	16, 6, 7 170	34 264
27 161	15 196	12 178	6, 9 197
34 153	30 187	13 278	7, 19 266
37 164	11, 25 205	16, 17 196	8, 39 246
24, 2 153, 230	13, 20 313	17, 1 201	41 239
5 248	27 186	2 198, 231	44 243
7 153	33, 35 205	18, 1 206, 262	48, 52 197
10 187	14, 21 312	13 300	53 248
22 311	16, 3 204	19 309	9, 13 160
25 274		22 158	30 226
38 282	Luke	25 196	34 177
41 240	1, 15 160	39 299	10, 35 239
43 312	22 249	19, 18 167	38 (Bernstein) 19
48, 49 300	33 155	26 241	11, 25 310
50 282	34 219	20, 2 154	26 212
25, 32 187	42 160	29 155	33 291
40 175, 179	73 279	30 166	38 198
26, 4 197	2, 1 252	31 167	12, 8 244
9 193	5 249	21, 14 206	28 212
11 244	6 250	22, 29, 70 248	13, 14 239
24 312	15, 49 188	23, 5 230	15, 19 239
35 226	3, 5 172	8, 9 173	16, 4 239
38 200	8 225	24, 29 200, 218	8, 16 19
42 167	22 287		20 (Bernstein) 117
47 216	4, 5 276	John	18, 18 200
56 291	36 188	(Bernstein S. VI) 120	19, 12 238

John	Acts of the Apostles	1 Corinthians	2 Timothy
20, 1 200	15, 36 182	15, 51 264	8, 2 (Hark.) . 165
12 189, 193	16, 27 203, 208	53 266	
21, 18 156	30 225		Hebrews
25 253	17, 4 158		3, 17 182
	26 153	2 Corinthians	7, 18 155
	19, 34 154	2, 9 32	12, 29 222
Acts of the Apostles	24, 17 192	Galatians	13, 7 205, 223
2, 4 224	26, 21 234	2, 2 306	
39 239	27, 15 289	6, 9 205	James
45, 47 216	28, 22 196		3, 15 83
4, 32 153		Ephesians	5, 17 (Hark.) . 200
5, 10 276	Romans	6, 9 205	
21, 34 189	8, 29 306		Revelation
8, 21 238	14, 6 167	Philippians	1, 10 (Gwynn). 155
9, 33 153		2, 4 275	2, 5, 15 122
43 158	1 Corinthians	4, 15 254	4, 2 (Gwynn). 155
10, 26 177	3, 13 212		9, 18 (") . 154
33 256	9, 13 17	1 Thessalonians	15, 6 220
12, 15, 19 177	15, 37 184	4, 13 199	17, 3 (Gwynn). 155
13, 2 232			21, 10 (") . 155

B. AUTHORS AND WORKS MENTIONED IN THE PREFACE, AS WELL AS THE FOLLOWING:

PHILOX. — Discourses of Philoxenus, Bishop of Mabbogh (Budge);
 JOHN VAN TELLA (Kleyn);
 EUSEB. CH. HIST. = Eusebius' Church History;
 BEDJAN, MART. = Acta Martyrum et Sanctorum (Bedjan).

Addai	Anc. Doc.	Aphr.	Aphr.
2, 12 153	90, 15 301	6, 1 202, 228	12, 3 273
3, 3 <i>ab inf.</i> 315	18 176	4 199	13, 12 247
<i>ult.</i> 247	22 210	12 175, 199	14, 10 251
31, 8 253	23 214, 217	14 260	15, 1 203
44, 16 281	25 220	16 168	2 218
<i>ult.</i> 205	<i>paen.</i> 215	<i>ult.</i> 175	4 301
48, 8 218	<i>ult.</i> 287	7, 1 260	13 228
	91, 3 236	2 203, 251, 262	17 282
Anc. Doc.	95, 1 301	7 296	18, 12, 13 257
20, 14 218	98, 12 308	8 274	19 154, 157
42, 9 223, 224	101, 3 158	9 174	18, 4 251
13 195	<i>ult.</i> 297	11 203	17 230
22 222	102, 3 206	<i>ult.</i> 202	19, 6 304
43, 25 208	103, 13 208	8, 2, 13 304	16 187
55, 2 254	20, 25 218	14 154	20, 4 235
73, 13 152	104, 25 268	<i>paen.</i> 199	8 173
87, 3 230	105, 11 298, 301	<i>ult.</i> 249	21, 1 235
9 263		9, 10 172, 260	22, 6 232
16 301, 313	Aphr.	12 260	12 171
22 312	(Wright's Pref. 12, 21)	14 308	18 225
23 301 169	16 151	24, 3 257
89, 14 234	5, 1 175	10, 18 300	4, 9 154
	4 304	10, 20 285	25, 1, 4, 6, 9, 22 . 259

Aphr.		Aphr.		Aphr.		Aphr.	
25, 5	209	68, 13	276	116, 11	184	161, 12	169
26, 4	275	17	251	117, 9	208	165, 9	261
5	180	18	275	14	309	13	157
6	206	64, 5	276	119, 5	309	14	226
20	291, 309	65, 2	242	119, 10	178	16	234
27, 10	177	66, 17	222	22	159, 285	166, 1	292
11 &c.	246	18	231	221, 1	177	168, 7	209
13	290	67, 9	174	14	284	17	164
28, 8	219	68, 12	201	122, 18	254	169, 12	318
9	161, 278	69, 12	283	123, 2	171	170, 1	308
30, 1	243	70, 4	235	18	229	12	231
12	172	6	242	124, 2	228	13	153
31, 6	201	8	266	17	231	172, 7	171
15	187	71, 6	234	125, 10	161	<i>ult.</i>	200
33, 2	241	20	300	126, 20	230	176, 19	292
34, 1	180	21	208, 303	128, 3	242, 312	177, <i>ult.</i>	229
36, 2	231	72, 15	212	129, 4, 9	299	179, 1	164
5	178	74, 12, 15, 17	191	6	282	180, 2	169
20	185, 212	75, 6	291	13	265, 303	7	206
37, 12	216	77, 6	288	130, 1	264	15	269
39, 13	213	79, 14	184	3	235	181, 5	179
40, 8	201	82, 2, 4	248	18, 19	170	182, 4, 13	242
<i>ult.</i>	288	11	272	132, 15	184	183, 16	229
41, 10	230	83, 5	278	133, 17	185	19	228
17	164	20	251	134, 6	267	184, 3	252
42, 17	169	23	286	12	231	5	272, 292
44, 2	222, 261	84, 12	202	135, 2	241	185, 20	213
5	237	13	307	3	153, 242	186, 4	285
45, 5	152	<i>ult.</i>	153	136, 3	251	187, 10	214
8	158, 246	85, 7	309	4, 8	224	188, 17	253
10	246	86, 13	208	19, 22	184	190, 4	151
17	251	87, 2	278	137, 21	159, 246	192, 11	297
19	294	88, 13	163	138, 2	183	193, 6	234
22	307	93, 9	228	142, 9	196	194, 14	286
46, 1	278, 301	95, 14	239	10	251	198, 10	172
15	284	96, 8	306	144, 7	159	199, 1	224
47, 1, 2	223	97, 6	274	15, 17	160	10	234, 302
48, 2	230	98, 9	243	22	204	12	207
10	204	100, 17	233	145, 10	314	13	273
18	264	101, 5	218	11	280	200, 1	172
49, 3, 6, <i>ult.</i>	233	9	212	13	230	12	184
12	237	17	211	15	306	15	157, 253
50, 11	167	<i>paen.</i>	298	147, 13	221	201, 5, 6	285
51, 7	246	103, 1	224	149, 18	221	202, 1	153
52, 15	171	4	208	150, 5	306	204, 4	249
53, 13	162	105, 2	208	15	245	20	154
54, 5	312	10	231	152, 10	257	206, 21	155
55, 3	161	107, 18	261	153, 15	214	207, 22	185
18	205	108, 3, 4, 5	228	154, 1	212	209, 4	192
56, 21	185	12	199	5	170	210, 1	228
57, 1	185	110, 10	221	8	201	4	214
11	809	<i>ult.</i>	162	155, 8	184	10	159
58, 14	306	111, 6	15	157, 12	203	13, 17	262
59, 7	178	112, 9	175	158, 11	241	211, 4	278
60, 5	304	12	224	20	202	8	151
<i>ult.</i>	167	13	229	160, 18	232	213, 7	232
61, 11	233	113, 19	218	161, 7	209, 282	15	292
62, 7	229	114, 2	171	8	199	214, 1	155
63, 10	171	15	183	9	206	14	221

Aphr.		Aphr.		Aphr.		Aphr.	
218, 12, 22 . . .	309	272, 10	258	314, 6	272	392, 20	199
221, 12	195	278, 2	213	315, 9	174	394, 6	272
222, 1	284	9	216	318, 9	182	12	154
3	262, 283	274, 6	240	11	183, 268	395, 2	232
5	209	276, 19	292	319, 5, 6	235	396, 3	151
8	155	281, 5	183	10	178	399, 6	237
228, 11	170	14	253	13, 15	186	ult.	185
19, 25	176	282, 13	198	concl.	207	400, 2	300
227, 9	239	284, 2	192	321, ult.	279	402, 13	314
229, 18	161	4	254	323, 4	163	18	199
230, 1	205	285, 9	221	328, 14	176	403, 10	293
5	201	ult.	162	16	256	14 sqq.	161
6	173	286, 5	114	329, 3	256	404, 21	186
281, 12	252	8	164	5	196	406, 2	302
282, 15	162	19 sqq.	249	330, 16	273	407, 14	171
283, 8	314	287, 2	222	331, 2	170	408, 3, 4	167
284, 2	210	16	224	4, 5	248	412, 17	153
18	295	288, 12	287	9	247	414, 5	208
19	294	289, 8	222	14	246	415, 8	164
235, 8	296, 302	17	173	15	248	419, 13	164
18	185	292, 2	173	335, 18	310	420, 18	229
ult.	209	293, 2	179	336, 3	273	422, 20	286
236, 19	206	5	245	338, 2	197	423, 19	166
paen.	213	16	159	339, 1	308	424, 22	151
ult.	222	17	224	340, 19	213	426, 1	159
237, 4	283	296, 8	275	341, 6	247	18	288
241, 18	295	13	157	342, 4	201	427, 18	306
242, 4	252	297, 1	155	17	268	428, 4	173
14	231	7	246	343, 6	282	6	256
16, 17, 18	230	8	153	10	200	429, 1	256
243, 2	282	298, 4 sqq.	204	17	173	430, 12	273
244, 7	170	19	170	18	279	ult.	222
249, 16	228	299, 2	179	345, 1	208	431, 2	293
250, 19	151	300, 20	236	346, 12	279	433, 11	203
251, 19	195	301, 17	308	19	182	434, 17	188
252, 2	155	ult.	162	347, 4	195	19	260
254, 15	163	302, 1	284	11	182	438, 13	253
256, 14	245	20, 21	157	350, ult.	182	14, 18	284
15	158	303, 8, 9	157	352, 10	312	439, 3	275
257, 22	245	303, ult.	253	16	177	8	284
260, 4	221	304, 9	203	354, 6	161	441, 7	309
7, 20	224	14	201	8	174	7, 8	266
8	223	17	208	356, 2	241	12	254
10	156	305, 2	156	3	280	442, 6	285
16	222	5	243	357, 8	232	16	284
261, 6	181	307, 5	161	359, 1	293	446, 1	277
9	224	11	311	3, 7	225	3	162
19	236	19	265	367, 5, 11	225	6	303
262, 5	237	308, 3	246	370, 19	236	15	284
264, 6	205	18	153	374, 18	294	paen.	202
265, 6	272	309, 12	298	375, ult.	294	447, 2	159
267, 2	153	310, 8	278	381, 2	179	ult.	294
21	212	10	295	382, 7	193	448, 6	197
268, 1	156	312, 6	215	18	300	15	15
5	249	20	309	383, 2	160	16	276
269, 12	159	21	218	384, 3	215	449, 11	168
270, 5	208, 286	313, 4, 5	163	10	300	15	251
8, 10, 11	247	12	164, 208	389, 11	292	450, 14	312
271, ult.	221	314, 4	210	391, 8	164, 206	16	181

Aphr.		Aphr.		Apost. Apocr.		Ephr.	
451, 1	292	479, 16	283	162 sq.	293	II, 222 E	273
2	194	480, 8	289	197, ult.	225	227 C	187
4	224	481, 4 sqq.	154	198, 1	183	267 B	191
9	273	12	257	274, 9	247	269 F	293
452, 9	224	482, 9	282	11	277	271 A	293
13, 223, 243, 292		483, 4	153	16	232	316 C	151
453, 11	235	18	212	paen.	242	319 D	219
12	154	484, 14	280, 284	279, 7	227	337 E	270
454, 3	157	15	311	306, 7	119	339 C	298
11	274	485, 16	222	315, 3	146	347 D	118
19	224	20	288	316, 4 ad inf.	140	384 D	165
455, 2	176	486, 5	251			401 B	236
3	274	487, 11	291	Bedjan, Mart.		411 E	191
8	293	488, 9	247	II, 229, 10	198	415 F	171
11	243	11	194, 246	428, 7	167	424 D	157
457, 2, 5	247	ult.	246	562, 6	167	433 F	163
7	163	489, 9	178	572, 10	158	435 B	276
8	220	491, 1	259, 260	579, 8	238	451 B	177
11	307	5	174	605, 17	167	453 F	183
14	313	13	214	609, 3	197	456 D	182
16	246	492, 10	196	612, 14	198	485 B	151
458, 1	274, 275	18	287	IV, 179, 18	238	488 B	162
6	231	493, 2	186	V, 619, 3 (Jac. Sar.)		505 D	182
9	241, 307	7	283		174	506 C	134
15	156	10	246	Ephr.		524 C	295
459, 3	178	18	243	I, 14 C	189	554 C	240
18	113	ult.	207	23 D	218	554 F	231
19	229	494, 9	207	36 B	284	555 A	168
460, 5	151	12	233	55 F	192	555 B	231
ult.	186	13	178	66 C	292	III, XXXIII, mid. 201	
461, 3	157	496, 2	268	66 D	293	ult.	225
10	156	3	226	101 F	198	XXXIX, 3	193
462, 3	161	5	194	110 E	237	XLIII, mid.	212
5	221	6	295	152 B	192	„ ad inf.	169
6	162	8	207	161 E	173	„ inf.	252
ult.	310	12	183	223 E	187	XLV (twice)	175
463, 5	246	497, 2, 3	183	294 F	198	LIII ad inf.	244
ult.	283	7	235	398 F	168	2 C	176
464, 10	171	15	286	404 F	174	3 C	157
15	219	16	285	428 E	176	10 C	176
465, 9	283	17	202	496 F	174	42 B	195
11	243	498, 5, 12	308	498 E	174	111 C	153
13	180	6	202, 263	520 ult.	170	136 B	194
466, 17	185	13	263	521, 1	170	161 B	277
467, 1	185	ult.	202	544 F	170	225 B	156
468, 14	217	500, 7	286	549 F	173	245 D	256
16	181	503, 4	272	II, 3 B	191, 295	250 B	162
18	161	505, 5	292	26 A	186	251 A	153
469, 1	268	7	168	27 D	293	253 C	189
470, 15	289	15	201	108 A	165	254 D	210
471, 12	273	506, 3	166	117 F	284	263 D	157
16	161	14	178	124 B	165	302 D	178
472, 20	257	15	292	127 A	189	303 B	154
473, 11	162	17	161	145 A (Jac. Ed.)	255	305 F	278
474, 21	186	ult.	279	171 E	288	310 F	182
475, 2	186	507, ult.	188	175 C	289	342 E	243
476, 2	186	Apost. Apocr.		179 A	168	344 E	223
477, 9	256	176, 18	271	212 B	267	359 A	182
479, 4	192					382 A	176

Ephr.	Ephr. Nls.	Isaac	Isaac Ninivita
III, 383 E . . . 191	p. 4, v. 7 . . . 157	II, 4, v. 22 . . . 152	(Assemani)
418 E . . . 240	4, v. 46 . . . 171	12, v. 135 . . . 191	I, 449 . . . 181
419 A . . . 240	8, v. 91 . . . 268	42, v. 104 . . . 241	Jac. Ed.
423 B . . . 189	v. 109 . . . 292	80, v. 169 . . . 157	(Lagarde's <i>Rel. Jur.</i>
426 E . . . 294	18, v. 72 . . . 191	92, v. 67 . . . 275	<i>Syr.</i>)
522 E . . . 271	49 (31), v. 122 . . . 162	136, v. 600 . . . 275	144, 4 . . . 245
523 A . . . 271	v. 123 . . . 162	192, v. 633 . . . 196	14 . . . 219
530 F . . . 171	55, v. 144 . . . 241	216, v. 251 . . . 288	Jac. Ed.
532 C . . . 171	57, v. 67 . . . 168	v. 280 . . . 288	(Wright)
537 B . . . 107	v. 73 . . . 229	218, v. 318 . . . 173	Ep. 13, p. 2, 21 . . . 285
554 E . . . 177, 275	60, v. 281 . . . 178	326, v. 1513 . . . 193	11, 7 . . . 244
569 A . . . 275	62, v. 83 . . . 227	344, v. 1753 . . . 152	Jac. Ed.
576 A . . . 310	v. 88 . . . 240	348, v. 1858 . . . 200	(Wright's Cat.)
576 D . . . 310	64, v. 203 . . . 210	Isaac (in Zingerle's	28 a, inf. . . . 255
593 D . . . 182	68, v. 58 . . . 285	Chrest.)	
593 F . . . 177	71, v. 65 . . . 15, 191	407, v. 33 . . . 154	
651 A . . . 171, 178	77, v. 98 . . . 153	Jac. Sar.	
658 B . . . 195	87, v. 113 . . . 292	Alexander, (Zt. f. Assyriologie	
658 F . . . 232	96, v. 54 . . . 158	VI) 368, v. 155 . . . 204	
663 A . . . 261	97, v. 110 . . . 171	Constantin vv. 28, 632 . . . 158	
668 A . . . 196	100, v. 189 . . . 157	v. 402 . . . 138	
674 F . . . 280	106, v. 39 . . . 274	v. 656 . . . 190	
675 A . . . 280	Ephr. (in Wright's	Thamar, v. 31 . . . 287	
678 A . . . 194	Cat.)	vv. 247, 251 . . . 37	
687 C . . . 242	689 a, 3 . . . 167	v. 279 . . . 280	
Ephr. (Lamy)	689 a, 14 . . . 275	v. 407 . . . 156	
I, 23, str. 26 . . . 276	Ephr. (in Zingerle's	(in Assemani) 1, 310 b, inf. . . . 194	
57, str. 7 . . . 166	Chrest.)	(in Zingerle's Chrest.) 374 . . . 181	
91, 9 . . . 231	257, 8 . . . 245	375 . . . 281	
126, 10 . . . 176	278, 6 sq. . . . 167	411, v. 46 . . . 197	
175, 19 . . . 210	279, 5 . . . 174	(in Bedjau, Mart.) V, 619, 3 . . . 174	
paen. . . 210	327, v. 117 . . . 184	(in Mart.) II, 233, 1 . . . 227	
205, 16 . . . 210	Euseb. Ch. Hist.	237, inf. . . . 231	
217, 5 . . . 278	14, 14, 18 . . . 273	242, mid. . . . 148	
245, 16 . . . 157	128, paen. . . . 273	31, v. 296 . . . 194	
253, ult. . . . 292	146, 1 . . . 155	(in Moes.)	
259, 10 . . . 298	180, 9 . . . 265	(in ZDMG) XXIX, 109 v. 80 . . . 166	
261, 21 . . . 157	211, 1 . . . 122	XXXI, 877, ult. . . . 180	
303, 11 . . . 226	260, 4 ab inf. . . . 254	John Eph.	
369, 17 . . . 157	274, 8 . . . 180	81, 18 . . . 194	
391, ult. . . . 157	275, 6 ab inf. . . . 273	117, 13 . . . 177	
467, 11 . . . 181	315, 6 . . . 265	192, 20 sq. . . . 168	
535, 15 . . . 171	332, 12 . . . 289	193, 7 . . . 293	
607, str. 19 . . . 275	395, 5 . . . 93	202, 19 . . . 282	
617, str. 1 . . . 275	Isaac	222, 15 . . . 256	
645, str. 15 . . . 226	I, 22, v. 446 . . . 178	320, 21 . . . 190	
684, str. 18 . . . 275	v. 454 . . . 178	328, 6 . . . 276	
II, 179, 4 . . . 222	v. 462 . . . 174	349, 13 . . . 204	
247, 3 . . . 222	132, v. 1117 . . . 283	359, 3 . . . 196	
411, 11, 14 . . . 157	184, v. 129 . . . 298	395, 12 . . . 168	
599, 8 . . . 219	220, v. 313 . . . 276	398, 16 . . . 177	
739, 14, 20 . . . 168	242, v. 397 . . . 139	399, 15 . . . 247, 270	
741, 7 . . . 168	244, v. 407 . . . 160	406, 7 . . . 293	
765, 2 . . . 168	v. 414 . . . 196	John van Tella	
III, 681, str. 25 . . . 305	248, v. 511 . . . 288	3, 8 . . . 221	
689, str. 13 . . . 292	266, v. 362 . . . 273	11, 9 . . . 221	
Ephr. Nls.	288, v. 267 . . . 167		
p. 3 (1), v. 149 . . . 162			

Joseph	los. St.	los. St.	los. St.	los. St.			
31, 11	234	5, 7	150, 316	33, 4	296	90, 6	263
38, 1	196	13	213	18	193	10	169
ult.	161	16	247	34, 18	192, 201, 296	15	276
Note 5	210	6, 2	293	35, 9	217	91, 15	170
42, paen.	260	9	184, 295	36, 13	170	92, 4	244
48, 4	260	11	281	37, 5	158		
100, 5	275	18	264	17	217		
105, 11	237	7, 1	295	39, 10	289	Jul.	
117, 11	236	18	213	41, 7	288	4, 4	180
124, 8 sq.	275	21	262	16	297	10	226
192, 11	189	22	305	42, 3	169	5, 24	307
12	172	8, 2	201	15	213	8, 27 sqq.	310
193, 9	306	3	304	45, 5	173	9, 7	226
194, 13	227	6	281, 296	47, 20	253	ult.	311
195, 9	297	8	169	49, 20	295	14, 14	172
196, 6	162	17	260	50, 6	197	15, 5	171
ult.	204	9, 4	197	11	283	13	284
201, ult.	237	18	217	19	308	ult.	182
203, 12	194	10, 2	206	52, 1	255	18, 3	243
204, 4	227	17	213	54, 3	257	21, 7, 14	277
205, 1	274	21	170	55, 14	230	15	243
206, 4 ab inf.	200	11, 5	304	56, 14, 17	296	ult.	284
213, 12	275	6	303	19	298	23, 22	313
214, 5	172, 189	9	179	57, 16	201	24, 9	163
218, 3	315	12, 10	296	58, 2	152	26, 13	267
220, 4	227	11	151	20	217	27, 27	279
225, 2	297	17	264	59, 9	296	30, 3	177
ult.	197	13, 13, 18	308	60, 6	252	34, 4	154
227, 4	271	14, 1	180	13	231	37, 5	178
229, 7	276	15, 5	309	14	220	38, 2, 5	252
14	217	6	281	61, 2	213	39, 9	173
238, 9	273	17	154	7	293	41, 10	164
242, 9	313	18	235	64, 1	231	42, 12	182
256, paen.	172	16, 18	169	65, 2	231	43, 5	182
258, 4	199	17, 3	228	66, 10	255	45, 2	209
259, 2	298	9	220	13	192	47, 1	306
280, 13	214	10	231	21	262	10	162
293, 2	236, 290	18, 14	295	69, 4	263	48, 1	277
297, 9	237	19, 21	306	19	296	50, 27	313
304, 8	255	21, 20	170	70, 2	264	54, 23	293
322, 10	294	23, 14	205	10	158	28	165
		16 Note 2	201	20	178	55, 21	262
		17	171	76, 5	209	56, 2	182
los. St.		24, 11	225	78, 10	173	23	163
1, 1	184, 221	25, 11	314	80, 1	194	58, 18	163
4	256	26, 7	169	2	212	64, 3	272
2, 6	184	8	187	16	289	69, 12	172
14	295	9	264	20	262	70, 12	258
17	195	18	152	81, 11	234	72, 21	229
18	295	28, 2	169	84, 6	169	73, 11, 13	287
3, 5	298	19	189	85, 10	186	76, 24	154
10	179	29, 4	309	16	263	79, 19	305
11	167	7	178	86, 21	263	81, 25	313
14	179	10	258	87, 16	197	83, 8	185
21	234	11	214	88, 15	281	9	273
22	180	13	258	89, 8	234	84, 7	312
4, 14	220, 245, 313	31, 3	256	13	161, 174	86, 1	277
17	288	16	296	18	274	87, 17	153
5, 2	281	32, 10	170	22	264	88, 19	293
3	300						

Jul.	Land	Mart.	Mart.
88, 21	I, 40, 5	I, 16, inf.	I, 160, 20
89, 3	II, 26, 11	18, 5	166, inf..
90, 25	48, 13	19, inf.. 167, 272	167, mid..
92, 7	55, 18	23, mid..	180, inf..
95, 9	93, ult..	24, 11	181, inf..
96, 17	97, ult..	25, mid..	182, 3
98, 11	141, paen..	26, inf..	8 183, 267
13	159, 24	27, 5	8 180
99, 21	167, 6	32, mid..	inf.. 219
100, ult..	175, 9	35, mid..	183, mid..
104, 26	201, 7	46, 5	185, 12
106, 1	240, 10	47, 1	186, mid..
6	251, 14	9	194, 10
27	277, 3	56, 13	197, 15
109, ult..	14	57, mid..	mid.. 238
110, 1	326, 2	68, 19, 21	218, 1
112, 13	345, 9	70, mid..	227, paen..
115, ult..	349, 2	73, 6	234, 3
119, 6	356, 7	75, inf..	235, inf..
123, 2	388, 6	79, 10	243, mid..
5	III, 36, 18, 19	12	244, 8
125, 18	39, 16	91, 3	245, 8
27	53, 26	94, 8	246, 9
126, 5	60, 13	14	mid.. 215
129, 7	73, 1	98, mid..	251, inf..
131, 3	91, 17	99, 1	253, ad inf.
132, 10	106, 25	100, 24	255, mid..
12	136, 14	106, inf..	II, 233, 1 (Jac. Sar.)
138, 1	140, 17	112, 2 227
143, 2	141, 12	113, inf..	237, inf.(Jac. Sar.)
146, 6	142, 1	120, 9 231
152, 21	177, 27	122, 6	242, mid.(Jac. Sar.)
27	206, 24	9 148
155, 15	208, 10	10	268 261
158, 26	20, 23	16	
162, 10	210, 10	23	
169, 19	19, 21	123, 168, 216, 228	Moes.
170, 4	211, 6	124, 2	I, 31, v. 296 (Jac. Sar.)
171, 2	213, 14	9 194
177, 15	215, 13	mid..	102, 12
181, 13	235, 15	inf..	103, 28
194, ult..	244, 18	125, mid..	II, 56, v. 124
199, 22	246, 14	ult..	57, v. 175
210, 7	257, 3	126, 2	63, inf..
217, 26	258, 17	10	64, 1
219, 18	281, 13	mid. 186, 228, 236	65, 23
220, 23	285, 7	127, supr..	68, 12
221, 6	327, 24	11	25
222, 5	331, 8	129, ult..	69, 26
223, 4, 6	335, 17, 21	134, ult..	70, 10
24	350, 7	135, 9	11
229, 4	IV, 87, 9	137, inf..	71, 30
235, 25		149, mid..	72, 5
239, 20	Mart.	152, 9	12
242, 22	I, 11, 2	153, 15	14
244, 24	9	155, 8	73, 18
245, 26	12, 21	157, ult..	26
247, 2, 22	ult..	159, mid. 222, 287	74, 3
248, 3	16, 6	inf..	75, 5
			76, v. 5

Moss.

11, 78, vv. 39, 45, 312
80, vv. 75, 77, 260
vv. 79, 81, 311
82, v. 83 . 311
84, v. 115 . 188
v. 117, 181, 254
86, v. 152 . 37
88, v. 182 . 268
v. 197 . 189
90, v. 221, 259, 311
v. 221 . 259
v. 233 . 206
v. 237 . 181
92, v. 239 . 284
v. 242 . 244
94, v. 296 . 166
96, v. 328 . 269
98, v. 334 . 282
v. 336 . 196
v. 358 . 243
100, vv. 371, 383, 181
v. 371 . 254
102, v. 393 . 264
104, v. 428 . 173
v. 431 . 268
v. 438 . 304
v. 444 . 244
v. 448 . 210
106, v. 482 . 181
110, v. 521 . 301
v. 538 . 268
112, v. 550 . 217
116, v. 635 . 298
v. 639 . 305
118, v. 654 . 313
122, v. 703 sq. 262
v. 724 . 197
126, v. 787 . 291
128, v. 796 . 299
136, v. 939 . 284
146, v. 1081 . 197
156, v. 1241 . 173
v. 1247 . 282
158, v. 1266 . 281
160, v. 1307 . 313
v. 1319 . 313
v. 1320 . 313
162 v. 1324 . 286
164 v. 1355 . 313
v. 1357 . 313
v. 1384 . 305
166, v. 1385 . 313
v. 1392 . 264
v. 1397 . 266

Ov.

9, 25 217
12, 19 275
21, 7 279

Ov.

21, 18 164
25, 25 294
45, 6 177
59, 4 177
13 290
60, 9 290
15 177
62, 21 214
22 244
63, 10 282
12 159, 201
21 201
24 226
64, 12 315
65, 17 292
67, 7 181
9 159
12 182, 294
70, 1 240
2 298
3 240, 281
17 210
71, 10 229
73, 1, 4 201
75, 10 278
23 160
78, 5 184, 185
79, 18 sq. . . . 252
80, 4 181
81, 8 210, 262
10 210
82, 3 297
83, 8 296
84, 17 160
18 159
85, 7 160
87, 21 189
89, ult. . . . 201
91, 21 164
98, 19 252
99, 19 260
100, 1 160
102, 14 262
15 232
22 189
23 270
103, 3, 5 270
115, 12 249
116, 6, 7 242
117, 15 174
119, 10, 11 267
14 181
16 253
ult. . . . 181
121, 8 265
20 184
122, 26 198
123, 19 180
124, 14 276

Ov.

125, 26 237
126, 2 235
132, 14 237
135, 7, 8 153
136, 2 156
137, 5 299, 310
9 138
138, 6 264
20 307
24 271
140, 19 204
20 312
141, 4 242
8 230
14 159
17 227
142, 23 227
145, 18 293
147, ult. . . . 197
150, 18 190
151, 17 188, 311
154, 10 244
155, 10 200
22 182
159, 4 211
7 244
9 289
9, 10 161
14 203
15 165
160, 4, 9 177
8 297
9 280
11 243
14, 169, 179, 262
15 215
16 160
20 302
21 178, 253
paen. . . . 297
161, 13 163
15 177
20 196
23 298
162, 1 280
8, 174, 246, 308
12 291
14 242
19 291
20 274
21 169
23 206
26 310
163, 2 225
8 264
10 302
12 247, 304
14 303
15 300

Ov.

163, 16 180, 307
20 276
22 283
25 188, 274
ult. . . . 215
164, 2 176
7 289
11 185
13 258
17 279
21 172
22 228
23 202
165, 3 280
7 251
9 172
16 261
22 297
24 243
25 172
166, 7 275
9 279
14 228
18 231
24 153
25 297
167, 12—14 280
15 189
17 209
20 279
22 299
24 166, 189
25 190
26 153
168, 1 189, 288
5 294
7 276
8 174, 262
9 297
10 230
15 243
19 166, 295
20 289
23 162
169, 8 302
21 298
23 243, 304
24 262
26 207
170, 2 199, 264
5 263
7 206
8 155, 177
17 263
21, ult. . . . 304
171, 14 302
23 306
24 230
172, 5 211

Ov.	Ov.	Ov.	Ov.
172, 14 308	185, 3 198	207, 3, 6 172	288, 7 161
17 279	12 161, 260	21 166	290, 8, 12 260
18 289	18 315	25 <i>sq.</i> 176	292, 25 147
20 274, 296	19 309	26 275	294, 6 189
22 219	25 296	208, 19 179	16 306
173, 11 251	186, 1 189	21 213	295, 15 227
18 172, 261	21 209	24 171	20 296
24 261	26 210	210, 4 239	296, 2 232
25 302	187, 10 153	10 178	10 162
26 201	16 263	<i>ult.</i> 173	17 204
27 196	17 178	211, 2 230	299, 9—10 237
174, 1 257	188, 20 311	212, 4 239	300, 6 194
8 261	189, 14 236	9 197	12 227
11 257	22 304	14 155	303, 13 258
14 205, 265	<i>ult.</i> 230	213, 4 178	304, 13 286
<i>ult.</i> 207	190, 1 231	9 270	305, 8 275
175, 3 307	2 221	11 242	16 189
5 279	4 304	17 265	306, 11 285
11 276	13 163	214, 7 230	307, 14 315
19 232	16 166	11 309	308, 17 227
22 196	24 202	12 315	<i>ult.</i> 272
26 230	27 293	21 173	311, 21 197
176, 2 166	191, 9 161	215, 11 205	24 260
5 151, 184	13 170	216, 16 163	312, 12 271
6 306	20 304	<i>ult.</i> 167, 242	313, 17 276
14 268	192, 7 283	217, 4 241	24 217
16 283	19 264	9 205	314, 17 181
27 253	20 214	14 249	318, 14 273
177, 2 240	193, 13 232	15 201	320, 9 290
3 250	14 176	16 306	15 313
4 247	17 166	18 269	328, 7 172
7 229	21 164	218, 8 271	25 200
11 254	194, 10, 11 176	11 289	329, 10 298
22 289	26 267	19 257	360, 7 190
178, 7 153	195, 1 267	219, 1 178	394, 14 298
16 202	19 243	10 278	397, 12 164
22 257	196, 14 310	24 239	399, 22 172
25 160	15 273	220, 4 244	400, 19 197
179, 2 231	197, 6 213	10 270	403, 22 266
6 183	26 295	19 231, 279	424, 4 286
8 263	198, 1 209	<i>pacn.</i> 308	
11 164	3 291	221, 2 163	Philox.
15 296	199, 1 293	6 153	29, 8 156
17 224	14 257	9 173	47, 16 311
18 279	17 302	252, 4 296	54, 21 311
180, 5 200	200, 8 178	261, 14, 16 168	106, 9 155
9 293	13 207	266, 15 171	120, 2 315
181, 22 308	14 184	271, 22 286	154, 7 188
25 195	19 280	273, 11 178	264 311
182, 5 180	201, 1 201, 312	275, 5 280	343, 20 283
10 170	2 226	277, 2 210	355, 1 158
12 315	202, 12 211	278, 15 210	361, 18 167
18 222	203, 10 265	26 246	366 164
183, 8 189	16 241	281, 26 160	367, 6 158
26 289	25 184	282, 1 159	384, 11 283
184, 8, 15 178	204, 20 175	283, 11 214	473, 23 214
17 285	205, 19 280	284, 16 234	500, 5 156
19, 20 286	22 316	287, 23 196	518, 13, 20 157
22 268	206, 11 172	26 210	519, 12 157

Philox.

524, 11 . . .	214
531, 19 . . .	233
543, 26 . . .	254
544, 9 . . .	166
552, 20 . . .	207
570, 11 . . .	205
573, 19 . . .	233
589, 24 . . .	233
II, CV, 11 . . .	255

Philox. (Assemani).

II, 44 . . .	286
44b . . .	266

Philox. Epist. (Guidi).

Fol. 10a, 1, 2 . . .	289
13a, 1, 4 . . .	311
28b . . .	220
29a, 2 mid. . .	247

Sim.

268 . . .	207, 241
ult. . . .	246
269, 1 . . .	174
supr. . . .	169
6 . . .	262
9 . . .	217, 220
mid. . . .	160, 190
ad inf. . . .	216
inf. 182, 192, 268	
270, 7 . . .	176
mid. . . .	259
inf. . . .	228, 265
271 . . .	250
3 . . .	259
4 . . .	209, 263
6 . . .	236
7 . . .	246
8 . . .	190
13 . . .	259
mid. . . .	179, 247
249, 276, 280	
inf. 246, 269, 297	
paen. . . .	254
272, 1 . . .	230
8 . . .	261
9 . . .	179
11 . . .	195
13 . . .	242
ad inf. . . .	257
inf. . . .	232
ult. . . .	185
273, 8 . . .	283
12 . . .	242
14 . . .	170
mid. . . .	253, 308
273, inf. 230, 248, 276	
274, 1 . . .	230
13 . . .	179

Sim.

274 mid. . . .	216
275, 3 . . .	189
15 . . .	216
276, 5 . . .	154
7 . . .	243
inf. . . .	243
277, ad inf. . . .	184
278, ad inf. . . .	244
279, mid. . . .	189, 275
280, mid. . . .	272
281, mid. . . .	265
282, 10 . . .	296
mid. . . .	170, 189
inf. . . .	198
283, 11 . . .	262
mid. . . .	306
inf. . . .	214
284, mid. . . .	290
286, 6 . . .	167
mid. . . .	204, 243
290, mid. 192, 208, 290	
291, 11 . . .	190
292, 1 . . .	230
supr. . . .	213
10 . . .	288
mid. . . .	254
293, mid. . . .	275
inf. . . .	274
294, 4 . . .	229
295, 2 . . .	237
11 . . .	272
296, mid. . . .	188
300, 2 . . .	167
mid. . . .	267
inf. . . .	276
301, 4 . . .	271
5 . . .	199
11 . . .	181
mid. . . .	153, 187
inf. . . .	204
303, mid. . . .	208
304, mid. . . .	235
305, 24 . . .	165
306, 4, 6 . . .	200
308, 1 . . .	240
309, mid. . . .	281
311, mid. . . .	180
312, 1 . . .	180
mid. . . .	246
ad inf. . . .	174
313, 12 . . .	236
inf. . . .	200
315, inf. . . .	236
316, ult. . . .	205
317, mid. . . .	167, 272
inf. . . .	178
321, mid. . . .	172, 213
322, 12 . . .	252
323, 2 . . .	240

Sim.

325, 8 . . .	284
mid. . . .	187
327, mid. . . .	198
inf. . . .	264
328, 4 . . .	214
7 . . .	282
supr. . . .	215
mid. . . .	310
inf. . . .	313
330, 1 . . .	286
inf. . . .	283
331, 3 . . .	180
ad inf. . . .	178
332, 3 . . .	303
mid. . . .	180
333, 3 . . .	237
mid. . . .	179
6 ab inf. . . .	231
334, 4 . . .	197
336, 13 . . .	209
337, 9 . . .	232
340, mid. . . .	180, 257
342, mid. . . .	214
344 . . .	154
12 . . .	173
346, mid. . . .	166
inf. . . .	220, 272
348, mid. . . .	154
349, inf. . . .	302
351, 12 . . .	192
353, 11 . . .	272
354, inf. . . .	197
355, 3 . . .	166
356, 1 . . .	166
357, mid. . . .	174, 253
358, 1 . . .	289
359, 10 . . .	197
inf. . . .	301
360, inf. . . .	170
363, mid. . . .	215
inf. . . .	158, 289
365, mid. . . .	243, 275
366, mid. . . .	282
25 . . .	294
368, mid. . . .	183
inf. . . .	182
369, 8 . . .	280
370, 4 . . .	181
mid. . . .	296
371, inf. . . .	232
372, inf. . . .	189
373, mid. . . .	187
374, 7 . . .	217
376, sq. . . .	166
377, 8 . . .	240, 294
379, 12 . . .	282
381, mid. . . .	194
382, 3 . . .	200
8 . . .	188

Sim.

383, 13 . . .	252
384, mid. . . .	288
ult. . . .	298
385, mid. . . .	297
386, 14 . . .	257
mid. . . .	213
389, inf. . . .	297
390, 8 . . .	189
391, inf. 189, 299, 304	
392, mid. . . .	257, 289
393, 12 . . .	171
395, mid. . . .	271
inf. . . .	298
396, mid. . . .	188
397, 12 . . .	279

Spic.

1, 1 . . .	151
3 . . .	301
6 . . .	308
7 . . .	184, 281
9 . . .	217
15 . . .	175, 301
17 . . .	235
18 . . .	265, 316
20 . . .	169, 208
2, 2 . . .	184
3 . . .	308
4 . . .	212
13 . . .	236
14 . . .	204, 310
18 . . .	161
19 . . .	286
20 . . .	173
25 . . .	278
3, 3 . . .	300
4 . . .	312
6 . . .	151, 294
6, 11 . . .	183
7 . . .	182
11 . . .	242
18 . . .	154
20 . . .	270
21 . . .	242
24 . . .	312
4, 4 . . .	312
5 . . .	184
7 . . .	183
15 . . .	241
17 . . .	281
21 . . .	295
23 . . .	188
5, 1 . . .	183
2 . . .	183, 309
7 . . .	226
11 . . .	225
13 . . .	201
14 . . .	156, 295
16 . . .	196

Spic.	Spic.	Spic.	Spic.
5, 19 . . . 162, 290	12, 18 . . . 256	18, 18 . . . 206	21, 7 . . . 212
24 . . . 281	19 . . . 184, 201	21 . . . 285	22, 5 . . . 189
4 . . . 315	<i>ult.</i> . . . 264	25 . . . 312	26, 2, 3 . . . 192
6 . . . 170	13, 2 . . . 204	19, 1 . . . 315	27, 24 . . . 171
10 . . . 225	4 . . . 242	8 . . . 164	40, 8 . . . 119
11 . . . 179	6 . . . 192, 215	9 . . . 184	20 . . . 154
14 . . . 294	8 . . . 219, 304	10 . . . 151	41, 15 . . . 93
21 . . . 208	17 . . . 218	14 . . . 309	43 <i>sqg.</i> . . . 156
7, 1 . . . 162	19 . . . 208	17 . . . 282	7 . . . 219
14 . . . 211	24 . . . 189	19 . . . 187, 292	44, 1 . . . 226
15, 16 . . . 221	26 . . . 231	23 . . . 278	46, 7 . . . 155, 192
20 . . . 202	14, 1 . . . 242	20, 4 . . . 178	47, 2 . . . 241
26 . . . 167	5 . . . 254	5, 14, 18 . . . 292	16 . . . 292
8, 1 . . . 177	14 . . . 184	15 . . . 283	48, 16 . . . 225
14 . . . 279	18 . . . 272	22 . . . 171, 314	20 . . . 157
9, 5 . . . 193	20, 24 . . . 283	23 . . . 262	49, 20 . . . 168
9 . . . 169, 177, 241	25 . . . 231	24 . . . 235	
14 . . . 186, 297	26 . . . 233		
22 . . . 183	15, 9 . . . 281		
23 . . . 249, 263	18 . . . 189		
24, 25 . . . 284	19 . . . 222		
26 . . . 294	20 . . . 266		
10, 2, 18 . . . 265	23 . . . 190		
19 . . . 194, 265	25 . . . 193		
20 . . . 194, 287	16, 8 . . . 301		
22 . . . 249	12 . . . 231		
<i>ult.</i> . . . 184	22 . . . 219		
11, 7 . . . 265	23 . . . 184		
8 . . . 195	17, 4 . . . 267		
14 . . . 288	17 . . . 198, 240		
20 . . . 256	19 . . . 253		
12, 2 . . . 184	20 . . . 237		
3 . . . 188	23 . . . 231		
4, 6 . . . 166	18, 4 . . . 242		
7 . . . 266	7 . . . 159		
10 . . . 297	9 . . . 253		
13 . . . 278	16 . . . 152		

ZDMG.

XXV, 335 v. 190	296
337 v. 297	284
339 v. 348	198
v. 361	174
340 v. 403	284
342, 453	189
XXVII, 571 v. 103	273
v. 109	274
573 v. 267 (Cyrillona)	165
578 v. 81 <i>sq.</i> (Cyrillona)	172
598 vv. 274, 276	274
XXIX, 109 vv. 26, 27	232
v. 30 (Jac. Sar.)	166
116 <i>paen.</i>	243
<i>ult.</i>	209
117 v. 235	210, 271
XXXI, 337 <i>ult.</i> (Jac. Sar.)	180
XXXVI, tab. 1, No. 8	93, 193

C. OTHER AUTHORS, WORKS AND DOCUMENTS,
OCCASIONALLY REFERRED TO.

Abbeles		Arist. Hermeneutica (G. Hoffmann)	
68, 11	194	26, 6—27, 7	285
97, 1	293		
Acta S. Maris		Assemani	
4b, 2	272	I, 310 <i>b inf.</i> (Jac. Sar.)	194
		357 (Simeon of Beth Arshām)	253
Acts of Thomas (Burkitt)		449 (Isaac Ninivita)	181
10, 11	146	II, 44 (Philoxenus)	288
		44b (Philoxenus)	266
Apoc. Baruch		Bardesanes' Hymns	
83 (fol. 551 c. <i>ult.</i>)	254	Gen. Reference	36

Barh. Gr.		Kallag and Damag (Bickell)	
215, ult. (Quotation)	258	52, 16	201
		88, 8	219
Clemens		Knös, Chrest.	
9, 18	256	39	237
56, 25	194	44 inf.	273
136, 18	143		
140, 13, 14	143	Lagarde, Anal.	
146, 32	256	20, 28	132
Codex of 44		145, 18	187
Ref. to certain Examples	143		
Codex D of Alexie		Lagarde, Reliq. Jur. Syr.	
Var. to 18, 17	146	21, 23, 24	244
		57, 5	311
Documents (circa 200 A. D.)		144, 4	245
Gen. Reference	36		
Ebedjesu	45	Märtyrer (Hoffmann)	
		107, 964	285
Edessan Chronicle (Hallier)		108, 973	219
Gen. Ref. to Doc. of 201 A. D.	272	Nova Coll.	
145, <i>paen.</i>	284	X, 341 a	155
146, 5	253		
6	237	Offic. Sanct. Maron.	
16	261	(Hyemal.) 366 b	237
Euseb.-Theoph.		(Aestiv.) 74 b ult.	237
II, 84, ad inf.	244		
Euseb. (Pseud.) de stella		Qardagh (Feige)	
I, 18	255	58, 2	194
		87, 7	203
Geoponici			
95, 2	220	Regulae Monasticae (Chabot)	
22	143	in 'Accad. dei Lincei, Rend. 1898'	
		41, 15	244
Gregor. Naz. Carm.		43, 10	45
II, 23, 21	132		
Guria et Shamona		Sette Dormienti (Guidi)	
24, 8, 11	238	22 v. 142	216
		24 v. 43	213
Ined. (Sachau)		27 v. 158	213
2, 14	236	28 v. 168	216
90, ult.	187		
Jesusabran (Chabot)		Simeon of Bāth Arshām (Guidi)	
509, ult.	185	1, 3	180
554, 11	247	6, 5 ab inf.	192
568, 5	190	7, 13	180
		8, 10	237
Kallag and Damag (Bickell)		14	204
10, 16	255	10, 13	195
15, 23	255	13, 4	294
		Simeon of Bāth Arshām (Assemani)	
		I, 357	253

Statuti della Scuola di Nisibi (Guidi)	Vita St. Antonii (Schulthess)
10, <i>ult.</i> 194	11, <i>paen.</i> 139
18, 8 214	Wright's Catalogue
25 10 165	28 <i>a, inf.</i> (Jac. Ed.) 255
25, 9 205	664 <i>b</i> , 18 190
Stephen bar[*]Sudaill (Frothingham)	689 <i>a</i> , 3 (Ephr.) 167
18, 1 265	14 (Ephr.) 275
Synodes (Chabot)	Zingerle's Chrest.
28, 17, 22 236	257, 8 (Ephr.) 245
Testam. Ephr. 197	278, 6 <i>sq.</i> (Ephr.) 167
Testam. Jesu Christi	279, 5 (Ephr.) 174
104, 12 132	327, v. 117 (Ephr.) 184
	374 (Jac. Sar.) 181
	375 (Jac. Sar.) 281
	411, v. 46 (Jac. Sar.) 197

